THE MISSIONARY HERALD

YOUNG WOMEN AT WORK IN SOUTH INDIA—CAPRON HALL GARDEN, MADURA

Vol. CXXIV MARCH, 1928 *Number 3*

Pacific School of Religion Berkeley, Calif.

THE CHRISTIAN'S USE OF HIS MONEY: PRINCIPLES

(The Commission on Missions approved, at the Midwinter Conference in Chicago, these principles of the Christian use of money. It is suggested that pastors make them the subject for a sermon apart from any direct money appeal.)

The Fatherhood of God, as taught by Jesus, means that the world is one great family.

As a member of this family I am bound to serve my Father and my fellow-members with all I am and all I have.

"All I have" includes my money. The way I secure it and the way I spend it are essential tests of Christian sincerity.

As a Christian I should acquire money through processes that do not harm but positively help my fellows.

For the development of personality in myself and in those related to me by ties of blood, I will spend money to insure myself and them the means of physical sustenance and of spiritual growth and happiness.

For the development of the personality of others and to promote their acquaintance with the religion of Jesus, I will spend money to support persons who are devoting themselves to bringing about this acquaintance, and institutions through which the religion of Jesus is expressed and taught.

What will be the proportion, and the character, of my expenditures for myself and for others must be a subject of constant study and experiment. I am a responsible giver, and as such must follow my gifts to see that they accomplish the good I intend.

I am also convinced that for any intelligent dealing with this matter I must budget my income, and that, on account of the immediacy and urge of personal claims, a clear proportion of my income, probably not less than a tenth at the beginning, and increasing as my income grows, should be planned for the support of persons and institutions which will promote the welfare of my fellows, and which will express and teach the religion of Jesus.

THE MISSIONARY HERALD

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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NEWS

NEW CONDITIONAL GIFTS RATES

At the Chicago meeting in January, one of the important actions of the Commission on Missions was to approve the increase of rates on Conditional Gifts by the Congregational societies.

For some years it has been known that many western colleges and other charitable organizations have been outbidding the national societies by offering higher rates of interest for annuity gifts. The new action of the Commission reveals no desire to bid for money from interested donors by offering unwarranted rates of interest. It is believed that friends who make Conditional Gifts to any of the national societies mean first of all to make a *gift to the work* that interests them. They know that it is a method of giving money to the American Board or one of the Homeland societies rather than to secure the last dollar from their investment. If "high yield" is their only purpose they will purchase an annuity from an insurance company which can always pay higher rates.

A joint committee, under the chairmanship of Dr. Charles S. Mills, is now preparing a series of advertisements which will appear in the various denominational papers, describing this rise in rates. While leaving it to this committee to make the first statement to the whole denomination, it is a satisfaction to tell the Board's friends that, in general, the new plan raises the rate of interest about one-half of one per cent for those in middle life and in old age.

Since this is one of the safest investments now available; since it makes possible a gift to Christian missions in needy lands that will bring deep satisfaction to every donor, and yet yields an income larger than can be derived from the safest investment in securities, it must be believed that many friends will avail themselves of these new rates by entering into correspondence with Treasurer Gaskins, or with any officer of the Board.

In two other important denominations a great increase in interest in this form of gift has been developed within two years, and it is clear that large numbers of people will be glad to settle once for all the problem of reinvestment of sums large or small in this most satisfactory way.

The Treasurer will be glad to be asked for the new rates and for a sample contract, and for any information in connection with the plan.

BREWER EDDY

RELIGIOUS FREEDOM IN TURKEY

According to Article 75 of the Constitution of Turkey:—

"No one may be molested on account of his religion, his sect, his ritual or his philosophical convictions. All religious observances shall be free on condition that they do not disturb the public peace or shock public decency or excite any violation of social conventions or the law."

On the basis of this guarantee of religious liberty in 1926, a Moslem young man declared his allegiance to Christ publicly and maintained his stand as a student in Robert College, and at graduation was honored not only by the college, but by his classmates. At the time his change of religious convictions took place the Y. M. C. A. was bitterly attacked in the newspapers, as it was accused of pushing religious propaganda. According to the Turkish point of view, religious propaganda is hostile to religious freedom because it is understood to be a method of coercing an individual in his religious belief. The young man was examined in court, and both in court and in public print he was acknowledged to be within his constitutional right in changing his religious convictions and openly avowing the change. Newspaper attacks soon ceased and religious liberty had been advanced.

Again the newspapers have contained dispatches from Constantinople indicating a second public incident of this kind. It seems certain girls in the American Board Girls' School in Brousa became secretly followers of Christ. When their secret was made public, again the newspapers attacked not the girls themselves, for they were free to believe as they pleased, but the school, for exerting coercion upon these girls in a matter in which they were guaranteed freedom by the constitution.

It is too early to predict the outcome of the present discussion. The following cable was received on February 11 from Constantinople:—

BROUSA SCHOOL CLOSED JANUARY THIRTY-FIRST ALLEGED RELIGIOUS PROPAGANDA TRIAL MINOR COURT THIRTEENTH JILLSON SANDERSON DAY CHARGED WITH VIOLATION SCHOOL REGULATIONS NO CAUSE FOR ANXIETY.

We are not informed of the particular charges against Miss Jillson, Miss Sanderson and Miss Day, and the result of the trial is not yet known.

The important point to be borne in mind by the American public is that Turkey is in the midst of a herculean struggle to rid her people of the slavery of religious bigotry. In this struggle the Turkish people are worthy of our deepest sympathy. Before the establishment of the Republic deep prejudices were embodied in Turkey's religious law. After the Republic was established the old religious law was completely set aside. Furthermore, many hundreds of mosque schools which taught children the forms of the Moslem religion without very much in the way of scientific education were also set aside. In their place has been established a modern system of education in which religious instruction finds little place. Each school is at liberty to teach the religion of its founder for such pupils as adhere to that religion. Beyond this, instruction in Islam may not be given to Christian pupils in a Turkish school, nor may instruction in Christianity be given to Moslem pupils in a Christian school.

Recognizing these fundamental principles, it is not surprising to read rather vigorous comments in some of the Turkish daily papers:—

"They say that in the American School in Brousa they have made four girls Christians . . . Such a thing done in a city like Brousa, famous for its historical monuments, etc., is really remarkable. . . . This question has created a great sensation everywhere. . . . But after careful meditation why are we angry? It is our own fault. Some people have seen no obstacle in confiding morals and education to dishonest hands. . . . If it is proved that the children in Brousa have been converted to Christianity, what will happen? The school will be closed and the director will be prosecuted, but what will be the end of it? If one American school is closed, there are one hundred more. We must save our boys from going to foreign schools which poison our children."

It is not strange that such an incident, occurring in the very seat of ancient religious bigotry in Turkey before the public mind has been accustomed to the revolutionary change of attitude toward individual religious freedom, should stir deep feelings. It is to be hoped, however, that the fundamental desire of the leaders of the Turkish people to establish real religious liberty in Turkey should be sympathetically recognized. His Excellency the Turkish Ambassador in Washington informs us that the Turkish Republic recognizes the difficulty of overcoming this prejudice of ignorance and is striving to achieve the secularization of its government and schools as fundamental in establishing perfect freedom of conscience and religious observance. The second article of the Turkish Constitution begins: "The religion of the Turkish State is Islam." There is a movement on foot to introduce a constitutional amendment removing this statement from the document.

The incident at Brousa may produce a clearer understanding with regard to the meaning of religious liberty as applied to the schools. We hope it marks another step forward upon the road to freedom of conscience in Turkey.

LIGHTS OF SMYRNA

By HELEN B. CALDER

Secretary Calder is visiting a few of the Board's stations in the Near East, en route to the Jerusalem Conference. Last month she told us about Salonica. This month it is Smyrna. Her letter was begun on December 23, just as she left that part for Constantinople.

I HAVE watched the lights of Smyrna fade away, and turn from the sad memories awakened by the sight of the heaps of ruins to jot down for you the pleasant memories of my visit in that beautiful city.

I quite lost my heart to the Turkish girls in our school at Geuz Tepe. There are eighty-four of them this year, from eight to eighteen or twenty years of age. I visited classes every day and taught two of the beginners in English. I realize more clearly what a difficult and inconsistent language it is. In two different classes one day two of the girls expressed the wish that we might have one language for all the world. They are studying Turkish and French, which are required in all government schools, as well as English. The school works under a big handicap in its lack of proper classrooms. I hope it will not be long before they get the necessary permit to build.

One day the girls in the sixth grade asked me to come and talk to them. They had been singing "Aloha" as one of their songs, so I told them the meaning of the word and something about Aloha Camp and Aloha girls. They were much interested and have greeted me ever since, as they passed me in the school yard, with "Aloha oe!" I also gave them the little song which Dr. Karmarkar taught us years ago in Hartford; told how I learned to count in Marathi. The eleventh grade girls then asked me to talk to them in one of their study periods. I told them about Mei Yung Ting, my Chinese doctor friend, who had such a struggle to get her education and keep from marrying the opium-eating husband picked out for her by her father. They were very much interested, as they are in every bit of the outside world.

This past week they have had a real old-fashioned winter in Smyrna; meaning by that a great deal of rain, more than they have had for years. It looks as if I were a Jonah, for it cleared this morning as I was ready to leave. The mountains are capped with snow, and this morning there was ice on the little puddles, and the ground was frozen. Olive Greene and I climbed to a saint's tomb about forty minutes up into the hills, where we had a wonderful panorama of bay and city and mountains. The Moslem saint is supposed to be specially friendly to children, so mothers make the pilgrimage there to pray for their sick children or to make offerings after their recovery. A sacred tree in the enclosure with the tomb is covered with rags, many of them shaped like cradles, which have been tied there by the worshipers. The present administration is not much interested in that sort of thing and has tried to discourage it, but mother-love persists and seeks any possible help in time of need.

A lot of the picturesqueness disappeared from the streets when the red fez was banished. I suppose there are native costumes in the interior, but in Smyrna the men are practically all in Western dress. You still see an occasional veiled woman, but most of the women are also in Western dress. We passed one of the tobacco factories at five o'clock one evening; crowds of women were pouring out after their day's work, some of them village women, who went home on the suburban train.

It was interesting to see the attempts of the shops in Smyrna to supply the demands for Christmas shoppers. We passed one shop with a big Santa in the window. He had a Turkish cast to his features, even though he was only a huge doll. In the same

A Class in Resuscitation at Smyrna

Promising Material at Smyrna

window were a cunning little goat and a very large, life-size billy goat, the animals being the familiar ones of every hillside and back yard. In another window were some Dennison's *crêpe* paper and Christmas tree trimmings.

It is startling to think of the sudden changes that have taken place in Turkey in a few years. One day I visited one of the Turkish girls' high schools with Mr. Vrooman. They have a magnificent building, with marble porch and corridors, right in the center of the burned district. There are 500 or more of these girls in the six classes, though there are very few in the higher grades as yet. They are such attractive, alert looking girls! The principal is a woman, and a married woman at that. She and her husband, who is a doctor, live on the top floor of the school in an apartment. What is still more remarkable for Turkey, there are some men on the faculty working under her!

We came out of the front door of the school and stood on the marble porch looking out upon the desolation of the fire. Having so recently seen so much of the suffering in Greece among people who had once had comfortable homes in places like that, I could not but hope that somehow these young Turkish girls, and the Greek girls whom we saw in a similar school in Athens, who looked so much like them that I could not tell them apart, might get a view of world history from some other source than the Greek and Turkish "Bill Thompsons" who are responsible for so much of the world's woe.

My remark about the Smyrna ruins may give a wrong impression. Only one-quarter of the city was burned. The Turkish section on the hillside was not touched and they are beginning to rebuild along the water front, so you are not impressed with the ruins as you approach the city. But I drove through some of the burned district and saw acres and acres of ruins back from the water front, where there is no rebuilding going on at present. Then on the outskirts, on the way to Paradise, we passed first some wretched hovels where the Turkish refugees from Greece are housed, and then the ruins of the houses burned by the Greeks as they fled, and we realized again that while one people's crimes are not lessened by the fact that others have also sinned, in both cases innocent people have suffered the greatest hardships.

Last Sunday I spent with the Vroomans at Paradise, where the International College for boys is located. They are full to overflowing, with a large boarding department. I went to visit one of the English classes. The American tutor never turned up so I taught the class. He was very crestfallen when I met him after church Sunday morning. (The class was on Saturday.) The American community have church together every Sunday. There were twenty there last Sunday. When it is pleasant they have some people from the town. I was the preacher, a task I did not enjoy. I visited Mr. Vrooman's class on sociology and found them discussing "Crime in America." One of the boys was making a special study of Turkish prisons and the class were all going to visit one of the Smyrna prisons. The use of textbooks prepared for another country often produces strange situations.

As I go to keep my Christmas with my friends in Constantinople, and as I think of all of you in your homes in America, I am very glad for the splendid group of persons in Smyrna and in the other places in Turkey, who are preaching the Christmas message of "Peace on earth, good will to men," even though they do not sing it from a church choir or preach it from a pulpit. Some day I hope they can do that, too, but the way they are working now is the best for the present state of suspicion and misunderstanding.

AFTER RE-VISITING TURKEY

I found great contrasts in the work, as you may well believe. I found the personnel greatly changed. I found the work greatly shrunken in its dimensions. But in the places where we went and where we stayed, especially Constantinople, Tarsus, Adana and Aleppo, I found unbounded optimism on the part of all the missionaries of our Board, and I have nothing to say except in the way of commendation, and commendation of methods which are new methods since I knew anything about the mission field out there.

My heart and mind are full of this. It was really a very great privilege. It was thrilling, positively, and I felt proud of the American Board, proud of the American Board missionaries, proud of the sacrifices, and proud of the degree of accomplishment, and I hope and believe that this confidence that the present Turkish Government is showing in Americans more than in anybody else will lead in future days to even better things, much better things, because at the present time one has to admit that the volume of it is not as great as one could wish.

Dr. Lewis T. Reed of the Flatbush Church, Brooklyn: from his recent report to the Prudential Committee.

SOME OUTSTANDING EXPERIENCES IN INDIA

By RALPH RICHARD KEITHAHN

AS you have been thrilled by "Lindy's" crossing the Atlantic and many other exciting events, I can well imagine that you might feel sorry for the missionary buried in India. But we have been living a life that is one great thrill after another.

Until this September I have been working in the villages. I will give you what have been outstanding experiences. They are revealing as to some of the facts regarding the present-day Christian evangelization of India.

In a Hindu High School, where I have often spoken, there is a Brahmin science teacher who has received his training in a Catholic institution. He uses one hour every week of his regular class hours to teach his Hindu boys the New Testament, with special emphasis upon the teachings of Jesus. He goes to the local pastor for help and encouragement. He reads his Bible regularly. He is one of the thousands of secret followers of Jesus in India. Here is an example of results of the work which can never be tabulated.

During the year I have been asked to speak to educated Hindu audiences. They are always anxious to hear about "the West." No matter what I may speak about, sooner or later the audience will ask me about my religion. In one place, at the end of my first lecture, I was asked why I came to India. When I preached "my gospel" to them at the second meeting there was not a one who would quarrel with what I had said. And I spoke quite frankly about the dark spots in their own religion. At once the discussion turned to the problem of how India was to accept Jesus. I believe this attitude is quite typical. India is seeking Jesus today but is still in a maze as to how to accept him. Our confusing theologies about Jesus have been and are the cause of this uncertainty. Recently an upright Hindu judge said to me, "You have taken away from us our superstitions but in their place you have put the superstitions of Christianity." Nevertheless I always find Indian audiences ready to listen and to learn.

On one hot morning the prize bulls of a Hindu friend brought the Christian pastor and myself into a village where scores had gathered to receive us. The occasion was a C. E. Rally in which Christian, Hindu, and Mohammedan boys took part. But the most remarkable fact was that of the presence of outcaste Christians, Protestant and Catholic, high-caste Hindus, and Mohammedans. It is a sight one seldom sees in the work. Almost all of our Christians are of the depressed classes. Seldom do the Hindus of the higher castes turn a finger to helping them or coöperating with them. But here we saw what is possible when the Christian leadership is of the proper kind. During that service twenty-three outcaste Hindus were baptized. One of the high-caste men was so inspired by the attitude of the Christians and by the ceremony itself that he asked to be baptized at once. We refused and asked him to study the teachings of Jesus with the local Christian teacher until he was certain that he knew he wanted to be a Christian. India is slowly learn-

TWO THOUSAND CHRISTIAN ENDEAVORERS

This is a rally of only two districts in South India. What possibilities for righteousness and reform the entire movement in India possesses!

ing to coöperate—one of the great needs which face her today.

The sun was still below the horizon as a pastor and I started out for four villages early one Sunday morning. We had not gone far when I noticed the Mohammedan crescent designed on the cart top. I laughed and said to the Christian pastor, "This is perfect coöperation. We are riding in a cart made by an orthodox Mohammedan. The cart and bulls have been loaned us by a friendly Hindu who might well be called a Christian-Hindu. And this conveyance is carrying an American missionary and an Indian pastor to bring the message of love and hope to India." I seldom go into a village but that some one will help me in my work in some way or other. Truly the Hindus have been loyal and true friends to me at least.

On one tour I arranged to go into what is called the Chetti-Nard (Merchant country). It is one of our unworked mission areas. Here live wealthy Hindu merchants who own homes worth lakhs (a lakh is 100,000 rupees) of rupees; who often own one or two fine American cars. They have been very conservative and contact with them has not been easy. Only recently have they started to build their own schools and hospitals. The first night in this section I came to a village and asked where I might stay. I was at once directed to a visitor's bungalow of one of the Chettiars. Everything was done to make me comfortable. During the evening and next morning I tried to get acquainted. Before I left I was assured that I would be welcomed at any time—that the people would like to have me or others speak to them; that they would do all in their power to organize public meetings and Round Table discussions on Christianity if some one would only come to lead those meetings. I had high plans in mind for the starting of this work but now I have been transferred, making this impossible. I pray that soon some one may be sent to give a good deal of his time to these needy people.

One afternoon another pastor and I rode into a village where any one who has shown any interest in Christianity has been persecuted. We knew of a secret group of young men in that village who were studying the Bible daily and holding secret prayer meetings. I was led into a house in a corner of which a small room had been built. Here these young men gathered under the leadership of one of their friends who had only recently become a Christian and who had been trained in one of our schools to be a village teacher. Each evening he taught this growing group of young men about Jesus. Tamil lyrics of joy and hope were sung. All joined in prayer. We wanted to have a special meeting, but so many villagers had gathered that we decided not to do anything that might make life more difficult for the boys. We went on to other villages but the next day returned via this village to our halting place. As we passed through the village the young men came and followed our cart for two miles. We talked as we went along, attempting to guide these young Seekers of the Way. Then the bandy stopped, and as the sun was touching the horizon in all its glory we bowed our heads and prayed to the Father for His guidance, His strength, His love. I have been wanting to return often to this out-of-the-way place. It is such an inspiration to work with such a group of youth who are seeking for Higher Life. But, until this time, I have been prevented from doing so by many other duties. Nevertheless, I hear that others are joining the group and that all are growing in His power and love. Thus many Hindus today are undergoing persecution as they go on, daringly, seeking for His Kingdom and its righteousness.

I have seen and read parts of "Mother India." It is sickening! to say the least. If that book were true I would not be here. India has great needs but she is not hopeless nor anywhere near that state! If you read this damning book, please remember that such facts might be gathered in any country. But they would not speak the truth!

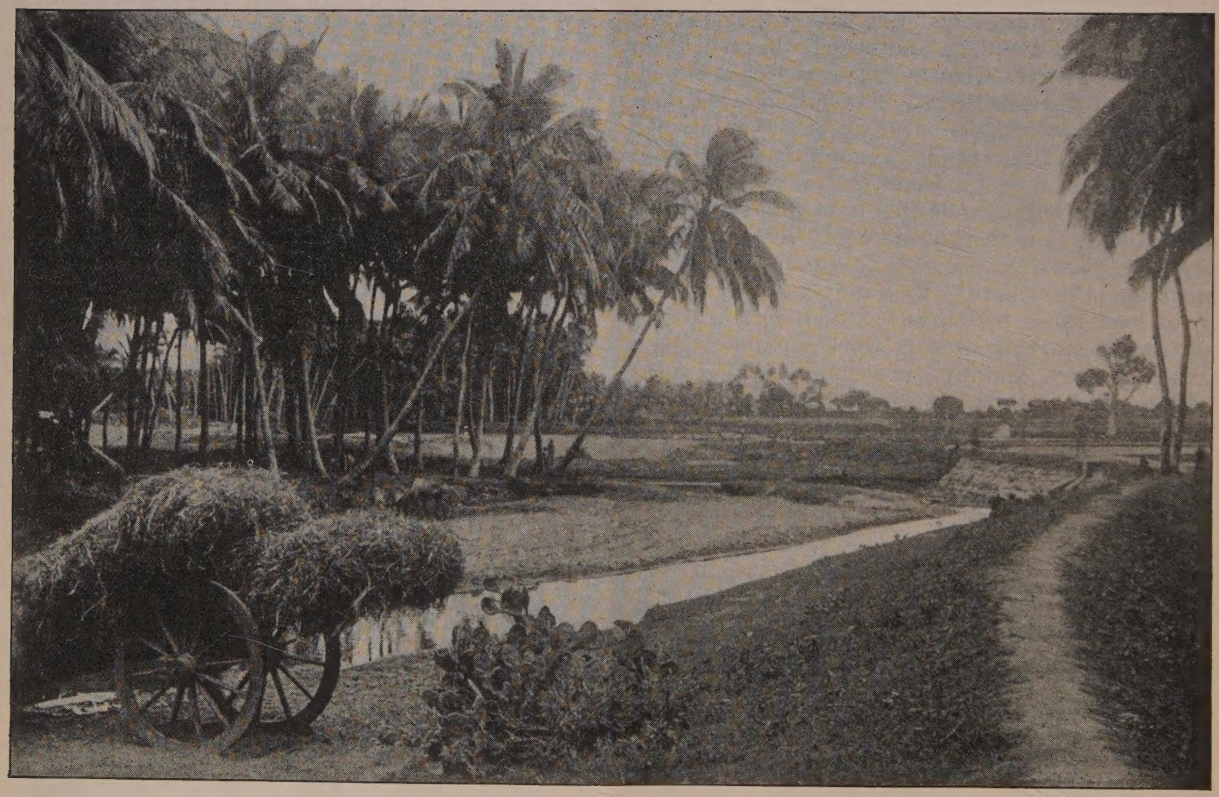
India is changing rapidly in many ways. You would be surprised to see the number of American cars in South India. When I was at Melur, eighteen miles from Madura, I found buses going back and

A South India Audience

forth between these places hourly. Private cars might be seen on the road at almost any moment during the day. Again, one is astounded when one enters the local bazaars to find so many of the foreign goods. And India is using them. In the newspapers I read of events happening in the West the next day after they have occurred. It will not be long before special editions will carry news "just out"! With such changes who dares say that the very life of India will not be changed in the coming years? The change is going on now. India is a real part of the world as never before. That unity grows daily.

But as India is taking from the West it is urgent that she get our best. If she does not, I fear for the future of the world. Let me illustrate. Not long ago a Brahmin Inspector of Schools was inspecting a High School. As he was watching the boys drill, he was asked as to what he thought the value was in such activity. With fervor he said, "Our boys must get that training so that they may defend themselves. India needs to know how to defend herself against other nations. Only then will other nations fear and respect her. This training, this discipline must start in the schools." I am astounded to think that this may be the attitude of many others. If so, the message of peace and love that came through Jesus must be stressed as never before. It is not easy to do when many of our home folks and some of our missionaries still believe in war as a means of arbitration. But we must give our best to India even if it must be along with the worst!

As never before India needs the help of other nations. She needs the message of Jesus. There is a larger place for the self-giving Westerner in India today than ever before. I am certain of that. But the backing of the home constituency is also needed. May you never hesitate to give that in every way possible and in the spirit of Jesus!



INDIA, THE BEAUTIFUL

A bit of scenery in the Madura district

FOREIGN MISSIONS UNDER FIRE

TALKING IT OVER WITH THE CRITICS

A Series of Articles in Dialogue Form

By SECRETARY CORNELIUS H. PATTON

DIALOGUE NUMBER 3

Time: January, 1928.
Place: Secretary's Office in the Congregational House, Boston.

Persons: The Pastor of a City Church, the Chairman of his Missionary Committee, and a Secretary of a Mission Board.

Pastor. Let me tell you at the outset that I have been reading the book you recommended—"Changing Foreign Missions"—and it has answered quite a number of the objections in that list of ours. Professor McAfee's book is a timely piece of work for you Board people.

Secretary. Did you read that last chapter on "Some World Contributions"?

Pastor. I certainly did, and it was there I found a convincing reply to the charge that nothing is being accomplished by the missionaries, and to the notion that the people of non-Christian lands are getting along very well without Christianity and, in fact, are impossible to change. Professor McAfee states the case strongly yet with reserve.

Chairman. And I have been reading that Jones leaflet you spoke of, and am much impressed. He uses the expression "miraculous changes" when describing what has been accomplished in Africa.

Secretary. Another good book in the same line is Professor McFadyen's "The Missionary Idea in Life and Religion," published by Scribners. It is one of the best things he has done. And don't you agree that, by implication at least, authorities like McAfee and Jones meet the objection as to the missionaries using a wrong approach to foreign people? In view of the results achieved it can hardly be said that the missionaries have been fundamentally wrong in their methods.

Pastor. You refer, I suppose, to the large place given to education and medicine on the foreign field. Yes, in the light of results I should conclude the large expenditures for hospitals and schools are fully justified. They are performing a magnificent piece of work.

Secretary. Add industrial training, agriculture, the various forms of social service, the production of literature and, above all, the circulation of the Bible and the establishment of the Church, and I think you may consider the "wrong approach" criticism fairly met. Yet do not understand me as claiming there is nothing in the objection. There is much yet to be learned, especially in the matter of a closer identification with the people of the land in social and personal ways. We are grateful for any constructive criticism at this point.

Chairman. Now, Mr. Secretary, we want light on the charge that your missionaries are mollycoddles.

Secretary. That reminds me of an address I once heard by the well-known newspaper correspondent, William T. Ellis. It was at one of the conventions of the Laymen's Missionary Movement and he was given the topic, "My Observation of Missionaries." He began by saying, "Every criticism you have ever heard of foreign missionaries is *true*"—at that point he paused long enough for us to be properly shocked and then added *"in respect to some one man in some one place!"* I recall a missionary of a certain Board I met on a steamer who impressed me as fairly well characterized by the word "mollycoddle." I came near telling him so myself. But now, honestly, what is the impression of you two men? You have seen a good many missionaries from a good many lands; how do they strike you as a group?

Pastor. Very like our more earnest and able ministers here at home. They average well. What has impressed me particularly is the way in which some of my college classmates, from whom I had expected little, have developed into really great men on the foreign field. There must be something in the work that greatens a man. You realize, of course, we personally have no sympathy with this objection.

Secretary. Just what do you suppose the objector had in mind?

Chairman. I know perfectly well. He claims that the missionaries for the most part are pacifists, and that is enough to provoke his scorn.

Secretary. Well, some of them *are* pacifists. On that question the missionaries divide about as we folks do at home. But let me tell you one thing. The missionaries in China who repudiate the use of gunboats and marines for personal protection have done so not primarily as pacifists, but in order that they may be allowed to remain at their posts in the interior and face dangers of which your cushioned, swivel-chair critic at home has not the faintest conception. They are the last men in all the world to deserve the name "mollycoddle."

Chairman. Not to tarry on this rather ridiculous charge, what prominent writer can you cite as to the manliness and courage of the average person we send abroad?

Secretary. How would Theodore Roosevelt do? You will recall, in his "African Game Trails" he said some rather nice things of the missionaries he met in Africa; and since Roosevelt invented the word "mollycoddle," or at least gave it vogue, he should be an authority on the subject.

Pastor. Our next question relates to that recent article in the *Atlantic Monthly* entitled "A Missionary Audit," which criticized the business methods of foreign missions as shockingly wasteful, by reason of the overlapping of denominations. The article has attracted the attention of several of our people, and while it relates to China, it serves to open up the entire problem of denominational propaganda.

Secretary. A huge problem indeed! But I could wish you had cited a better informed critic than Mark Jones. Never having visited China, and with absolutely no experience in respect to the administration of missions, he sits down as an "efficiency expert" before a volume of statistics and proceeds to draw uncomplimentary conclusions.

Chairman. You say he is an efficiency expert?

Secretary. Yes.

Chairman. I know the type.

Secretary. I understand what you mean, but don't for a moment imagine Mr. Jones has not gotten hold of a big subject. Denominationalism is a serious handicap, both in the matter of cost and in that of a clear and convincing message to non-Christian people. This, by the way, was discovered by the missionaries long before Mr. Jones got busy with his pen.

Pastor. I have understood that the Mission Boards were setting the pace for us at home in the matter of Christian Unity. Did they not at the Lausanne Conference furnish demonstrations of the very thing the conference was called to promote?

Secretary. Yes, that is true. Immense progress has been made, as comity arrangements for the division of territory and our 135 union institutions attest; and even more the achievement of organic unity on the part of the Congregational, Presbyterian, and Reformed Churches in India. In each of the sending countries the Boards have associated themselves in a national conference, and together these conferences maintain the International Missionary Council, which bids fair to become an international board of review. I can assure you we are moving toward union just as rapidly as the churches at home allow. Mr. Jones' remarks should be directed to the churches in America and not to the forces in China.

Chairman. You would not agree, I suppose, with the statement that missionaries are more anxious to make adherents to their own denomination than to make Christians?

Secretary. That is an absolutely false charge.

Pastor. One more objection and we are done. How about the affirmation that the missionaries are zealous to inculcate Western culture rather than to encourage the people to develop a culture of their own?

Secretary. Now you have struck something worth while. The member of your church who raised that question has been doing some real thinking. Who was it?

Pastor. A woman, formerly a teacher of history in the High School.

Secretary. I thought so. Tell her that we are immensely interested in this thing, that no subject is commanding greater attention in mission board circles. I think it is a fact that we have been wedded too closely to our Western interpretation of Christianity, we have been too little regardful of the temperament and tastes of other races. While it is not true, as Tagore and Gandhi are so fond of asserting, that the civilization of Europe and America is essentially materialistic and selfish, yet we have much to learn by considering the point of view of such men. And we are considering it. The progressive boards, without exception, stand for the ideal of what Prof. Edward C. Moore has aptly called the "Naturalization of Christianity in the Far East." The progress in that direction is so marked that in matters like adapting architecture and ritual to indigenous ideas the missionaries are in advance of the native church. A strange thing has happened in China, in that it has fallen to the missionaries to conserve many of the ideals and customs of a past reaching back 4,000 years which the Chinese, in their infatuation with "Modernism," are throwing into the discard.

Pastor. May it not come about that these churches of mission lands some day will be making a contribution of thought and experience to us in America?

Secretary. That is the expectation of many. Personally, I think we stand to be greatly enriched in that way.

Chairman. Speaking for my committee, I can't tell you how valuable these conversations have been. I can see that big things are happening on the foreign field—things that make us rub our eyes. The clear conviction I get is that in our church we should be instituting courses for mission study. After all, is not that the best way of meeting this avalanche of criticism?

Secretary. Courses such as you propose should do far more than meet criticism; they should supply your people with a body of information of a most inspiring character; they should enable you to live in an atmosphere of faith and courage like that of the Book of Acts. Here's wishing you success in your venture.

BUILDING AN ANCHOR TO PEACE

By HAROLD W. HACKETT

The Treasurer of the Japan Mission and of Kobe College gives us the Why and How of an important campaign for funds in which many Congregationalists, as well as those of other communions, are deeply interested these days. We are glad to call attention to this one of the coöperative efforts by American Christians of all denominations for higher education in the Orient.

WHEN steaming into Kobe Harbor, one of the sights pointed out from the deck of the ship to each passenger is the design of a large anchor made with pine trees on the beautiful Kobe hills, rising like guardians of the port. This anchor, clearly seen by day and illuminated by night, symbolizes the sea-going life and industry of the Japanese people.

On the lower foothills of this "anchor mountain" is situated that famous institution for Oriental women, Kobe College. One of the three largest colleges for women in the Orient; the oldest college for women in Japan; the first college for women outside of Tokyo to receive the standing of "Daigaku" (school of highest learning); Kobe College stands there at the Cross Roads of the World.

Rich in the traditions of fifty-two years of growth; significant as an international force; powerful in its influence radiating out through the lives of 1,400 graduates; with every student that enters its gates Kobe College is forging another anchor on the Kobe hills—AN ANCHOR TO PEACE. "America at her best seemed to me to be focussed there, teaching hundreds of Japanese girls through all the school and college grades and sending them out to have a wholesome bearing on every phase of Japanese life." (Charles A. Selden in "Are Missions a Failure?")

Success generates success and growth is the law of life. From a group of thirty-five students and four teachers in 1875, Kobe College has become an institution with over 700 students and faculty in three departments—College, Music, and Academy. The numbers are limited only by buildings and equipment. From three to four hundred students are turned away each year.

To meet the pressure of students desiring room at the "Educational Inn," the Japanese Alumnæ made the first move by purchasing eighteen acres of land as a new site for the upper departments. This land has been fully paid for and turned over to the Trustees of the school. If the success of an international enterprise is to be gauged by the extent to which the nationals themselves participate in the guiding of policies and in actual support, Kobe College, backed by statesmen, educators, alumnæ, and friends throughout the Empire, is a beacon light on the road to achievement.

In 1925, the Jubilee year for Kobe College, the Japanese inaugurated an Endowment Campaign of $300,000, an unprecedented action by Japanese in coöperation with an "American made" institution, and evidencing the highest courage and faith in view of the present economic stress in Japan on account of post-war adjustment and earthquake losses.

America's part and privilege in forging this "Anchor to Peace" is in supplying the building funds for the new plant to accommodate the Higher Departments. The goal is $700,000 for twenty-two buildings (about the price of a modern church plant in America). Two hundred thousand dollars has been raised by the women of the Congregational churches of the Middle West. The additional $500,000 is being raised by the Kobe College Corporation, chartered in Illinois with headquarters at 19 South La Salle Street, Chicago. This American agency for Kobe College was organized by the former W. B. M. I. to increase the supporting interests of Kobe College in its expansion program. The Corporation is governed by a non-sectarian Board of fifteen Directors.

During February, March, and April, 1928, in twenty or more centers throughout the United States,

Miss Senda in a College Play

The president of the student government association of Kobe College acting the part of the Attendant Spirit in Milton's "Comus."

MISS BURNETT AND STUDENTS

A class in modern poetry at Kobe College

public attention will be called to the important work of this great institution. This will be done through the churches, the press, luncheons and meetings with special speakers, and attractive publicity material. The several centers are being organized with local sponsors and committees. With comparatively small quotas in each center, the $500,000 for the building fund can be raised. It is expected that these groups will continue as centers for the disseminating of accurate knowledge between the East and the West with particular reference to Kobe College. This aspect of the present movement is of great importance to both America and Japan.

Kobe College is one of the greatest achievements of the American Congregational Church in its world-wide work. It is strongly supported by the American Board in the present program. Many readers of the *Missionary Herald* are familiar with the history and growth of this institution and will be anxious to know of and assist in the present campaign for Building Funds.

With the present importance of the Pacific area; with the position which Japan occupies in the vanguard of Far Eastern nations and affairs, every "friendly agency" should be strengthened at this time. Kobe College is such an agency.

Kobe College is no longer an experiment. Through fifty years it has stood every test put upon it; of sound management; educational standards; spiritual aim; and international service. Kobe College, on its record, merits all the brains and money we can muster for the forward move. *Kobe College is an Anchor to Peace.*

KOBE

Congregational in origin.
Christian in character.
Non-sectarian in control.
International in service.

COLLEGE

CHINA'S NATIONAL ANTHEM

The following is an English rendering of the National Song of the Kuomintang Party which is now fighting heroically for the emancipation of China. This song embodies the sentiments of the Revolution of 1911, led by Dr. Sun-Yat-Sen, father of the Chinese Republic. Now it has been adopted by China as its National Anthem.

Freedom, one of the greatest blessings of Heaven,
United to peace thou wilt work on this Earth
Ten thousand wonderful new things;
Grave as a spirit, great as a giant
Rising to the very skies,
With clouds for a chariot and wind for a steed,
Come, come to reign over this Earth,
For the sake of the black hell of our Slavery;
Come, enlighten us with a ray of thy Sun.
White Europe, thou art indeed
The spoiled daughter of Heaven;
Bread, wine—thou hast everything in abundance.
For me, I love Liberty as a bride;
Through the day in my thoughts, through the night in my dreams,
I survey the woes of my Fatherland.
But the inconstant nature of Liberty
Prevents me from attaining her,
Alas! my brethren are all slaves.
The wind is so sweet, the dew is so bright,
The flowers are so fragrant,
Men are becoming all Kings—
And yet can we forget what the people are suffering?
At Peking we must bow our head
Before the wolf of an Emperor.
Alas!—Freedom is dead;
Asia the Great is nothing else
But an immense desert.
In this century we are working
To open a new age.
In this century, with one voice, all virile men
Are calling for a new making of Heaven and Earth.
May the soul of the people rise to the peak of Kwangtung and Himalayas,
Washington and Napoleon, you two sons of Liberty—
May you become incarnated in the people of Asia.
Hinyun, our ancestor, guide us,
Spirit of Freedom, come and protect us!

Taken from "Unity," published Monday, August 8, 1927.

LUELLA MINER—AND CHINA!

By DOROTHY P. CUSHING

"I REALLY haven't had a chance to read the newspapers for several days," said Miss Luella Miner of Shantung Christian University, China, "and so I don't feel that I can say much about the present political situation in China." This from Miss Luella Miner, one of the American Board's outstanding missionaries in China, who has spent over forty years of the most telling kind of service in that great country; who has founded a college there, and who has lived through the Boxer uprising and all the years of transition that spread between that event and the present revolution! Yet we have many writers and lecturers in America today who, after a few weeks' or months' visit to China, come back and write volumes upon every angle of the political, educational, economic, and religious situation there!

Dr. Luella Miner

From the time she first went to China, in 1887, Miss Miner has been identified with the movement for the higher education of Chinese girls and the improvement of the status of Chinese women. The College of Arts and Sciences for Women, in Peking (Yenching) University, which owes its birth to Miss Miner, was originally the North China Union Women's College. She was also the leading spirit in the formation, in 1914, of the Peking Union Bible Training School for Women.

CHINA'S BEST-INFORMED FOREIGNER

The result of her close and sympathetic study has earned for her the reputation, especially among Chinese students, of being the best-informed foreigner in China. Her interpretations of events are relied upon both in America and in China. Out of her experience Miss Miner brings the following challenge:—

"If we are going to have adequate Chinese leadership, we must keep up our educational work. We must support it both in staff and funds. We must send more money rather than less, even if we do not send as many missionaries. The Chinese cannot go ahead during these reconstruction years without financial aid."

"This might interest you," added Miss Miner, with a smile, as she handed over one of the many letters which made up her voluminous mail. It was from Miss S. C. Ting, General Secretary of the Chinese Y. W. C. A., a former pupil of Miss Miner's and one of the living reasons why "Luella Miner" is a name that brings an eager response all over China.

". . . You may know that Mrs. Feng came here to Shanghai for a few days as she returned from Russia," writes Miss Ting. "But at that time it was not wise for her to be out publicly and so her friends did not see her. She left her children here with Mrs. Tang when she went to Honan to join her husband. Last week she came back to Shanghai and is expecting to be here for a while. Conditions are now quite different and so her friends are having an opportunity to see her. Last Sunday the Yenching alumnæ had a lunch together; there were twenty-one of us. . . . Mrs. Feng came to this. . . . It was a very happy and successful gathering. After the lunch, Mrs. Feng came home with me to the Hostess House and we talked together all the afternoon.

"So many Chinese and Western friends here in Shanghai have been eager to see Mrs. Feng that I felt I should plan an opportunity for them to do so. So we had a tea party this afternoon and have invited about one hundred people. This evening we have invited a few representatives of different groups to have dinner with her."

"WHAT DO YOU THINK OF GENERAL FENG?"

Quite naturally, following this, the question arose, "Just what do you think of General Feng, Miss Miner? Do you think there is any amount of truth in the unceasing reports that come in about his changing attitude toward Christianity?" In reply Miss Miner pointed out that she had not personally seen much of General Feng for a matter of two years, but her close contact with Mrs. Feng's family and her knowledge of events that have transpired make her feel loath to accept current rumors concerning an absolute right-about-face in Feng's attitude toward Christianity.

"I believe that he has changed his tactics in his army," she said, "ceasing to make religious observances compulsory. I think he still continues his custom of starting schools and industries among the people and teaching every soldier to do something besides fight. Mrs. Feng, whom I have known from childhood, has always helped her husband to establish these industries.

"As regards General Feng's visit to Russia, it should be pointed out, in justice to him, that at the time of his going no other way of escape lay open. He simply had to go into Russia to escape. Furthermore, I think he realizes fully that Russia bounds China as the great Northwest of Canada bounds the United States. China, therefore, must of necessity have dealings with Russia across this border."

It is tribute to Miss Miner's keenness of perception and knowledge of Chinese people and things to quote right here from a very recent report on General Feng made by a Chinese observer of high standing.

FENG NOT A COMMUNIST

"General Feng has become an ardent believer in Dr. Sun Yat-Sen and his three principles of the people. These principles are taught daily to his soldiers, and every person working with him is required to know them. . . . General Feng has established a rural training center near Chengchow . . . he has given instructions that each county in the province is to send six farmers to the center to receive three months' training in the History and Principles of the Nationalist Movement, coöperative buying and selling, elementary facts of scientific farming, better village planning and military calisthenics."

General Feng, it might be gathered, does not appear to be a Communist at all though he admires much in the principles and spirit of true Communists whom he has seen. He feels, however, that the present policy and program of the Communists in China are "so utterly damnable that they must be opposed tooth and nail."

One reason for discontinuing Christian work in his army is because General Feng now has under his command large bodies of Mohammedan troops from Kansu. It would seem that he is himself still at heart a Christian but that, owing to an inadequate intellectual basis, he is undergoing a severe test.

THE BOXER UPRISING—AND NANKING

A rather trite question came to the News Editor's mind at this juncture.

"What basis is there for a comparison of recent difficulties in China with the Boxer uprising?"

"None. They are absolutely different," replied Miss Miner, who, having lived through both periods, ought to know. "There have been local sporadic, anti-foreign outbreaks, but in general very little of that sort of thing. Take Nanking, for example. There the Communists joined with others who were jealous of General Chiang Kai-Shek and wished to get him in wrong with the other Powers. But the Chinese people were friendly. Had they not been, the foreigners in Nanking would have been completely wiped out. It was the brave and unflinching action of the Chinese civilians that protected foreign lives. Only one death has resulted among Christian missionaries in all the trouble."

NEW TREATIES

Reiterating her firm belief in immediate action by the United States toward new treaties with China, Miss Miner emphasized the value of such action to American commerce. In reply to a query as to whom the United States Government could deal with as representing China, Miss Miner pointed out that the Nationalists represented not a party, but a permanent movement, and though cabinets and leaders may change, the purpose and organization is unchanged. There would still be a cabinet or group of leaders able to deal with Foreign Ministries on international issues.

"What about sending Lindy to China?"

"We believe in that kind of diplomacy," replied Miss Miner, promptly, with a glow of pleasure.

CHINESE WOMEN RISE TO THE OCCASION

The revolution has greatly affected girls and women in China, but unlike the men in some countries, Chinese men are very eager to have their women take part in civic affairs. "Indeed, the women act somewhat as a ballast for the men," said Miss Miner. "They have great poise and take their new position quietly. I have been in China over forty years and the changes simply make me dizzy at times, but these Chinese young women take them calmly."

NATIONAL CHRISTIAN COUNCIL

In the midst of all these contacts one particular group in China holds a very generous share of Miss Miner's interest. This is the National Christian Council, of which Miss Miner has been one of the two Vice-Presidents. She has closely watched the development of this group, which has a membership today of two-thirds Chinese. It has grown in strength of Chinese leadership and clear thinking, and in the moral and financial support of the Chinese churches all over the country. "The fellowship with the fine Chinese leaders of the Council," she testifies, "has been one of the greatest privileges I have enjoyed in China."

TO RID CHINA OF MILITARISM

The fundamental motive of the leaders in the Nationalist Movement who will ultimately control the situation is, in Miss Miner's opinion, a desire to rid China of militarism. It will take twenty years at the least to do this, she believes. In the meantime there faces them the ever-increasing scourge of banditry, which has as its basis the economic problem of unemployment. Many leaders in this sane, but idealistic group, are former students of Miss Miner's. One such name mentioned was that of H. H. Kung, who figures as one of the heroes in Miss Miner's own book, "Two Heroes of Cathay."

THE THREE SUNG SISTERS

Mr. Kung married one of the three Sung sisters. The Sung family were close friends of Dr. Sun Yat-Sen, for Dr. Sun married another one of the sisters. Now Gen. Chiang Kai-Shek has taken Meiling Sung as his wife. "She is just like an American college woman," declares Miss Miner. "It was a real love match."

"MY ROSARY OF YEARS"

After her furlough Miss Miner returns to Shantung Christian University to take up again her duties as Dean of Women, teacher, and friend-at-large. In spite of her forty years' service, she still feels that she has not done enough for her beloved China and repeats a statement made not long ago: "In the few years that remain, each year seems like a precious bead on my rosary of the years, and I cannot bear the thought of taking out one of them when so little of that which I would like to give to China has been given."

INDIA'S "BARNSWALLOWS"

By FLORENCE T. SWAN

SAKUNTALA

KANUVAR

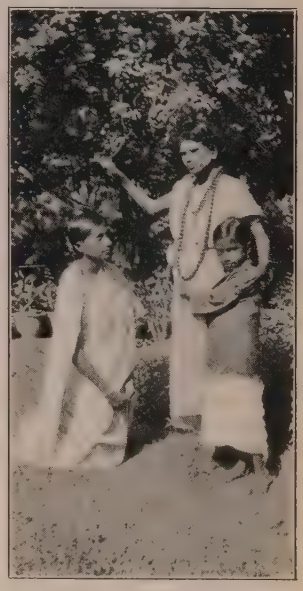
WHEN my *Wellesley Alumnae Magazine* comes, always my attention goes to notes or pictures of the doings of the Barnswallows, Wellesley's dramatic society, for thereby hangs many a tale of happy days. We have no Barnswallows here, but we have two Wellesleyites, one of whom had a birthday the other day, for which, just to prove a bit more of their very high regard for Miss Noyes, our mistresses put aside their busy-ness in coming examinations, flew about as Barnswallows, and presented "Sakuntala." How many of you have read of the Indian princess, Sakuntala? You may see her here (Miss Beatrice Daniel), though it was as an abandoned baby that she was found by the holy man, Kanuvar (Miss Ponnammal Paranjothi). She lived in the forest, in Kanuvar's hermitage, till one day a young king, Dushyanthan, stumbled upon her, while hunting, and persuaded her to exercise her right as princess, and marry him whether her guardian or parents consented or not. No ceremony was needed for this marriage, but soon Dushyanthan (Miss Gnanasanthosham Gnanasiyamani) exercised his divine right as a king and left her to return to his kingdom.

Only after twelve years did Kanuvar deem it wise to send Sakuntala and her son to her husband's palace, where, after scornful rejection, she was finally recognized and acknowledged as queen.

This is an Indian play, written originally in the Sanskrit, and is one of many favorites which center around the theme of the chastity and faithfulness of the Indian woman.

Some of you already know well the *dramatis personæ*. Miss Ponnammal Paranjothi has just completed her B.A. at the Women's Christian College, Madras. Miss Gnanasanthosham is one of our "kindergartners." Miss Beatrice Daniel comes from India's southern tip, just twelve miles from Cape Cormorin. And with these, the other actresses of our band of thirty-three mistresses send greetings to college dramatic societies everywhere.

KING DUSHYANTHAN



DEPARTURE OF SAKUNTALA AND SON

THE COURT SCENE

THE SOCIAL GOSPEL AND GOLD MINERS

By RAY E. PHILLIPS

The fourth of a series of articles by Mr. Phillips of Johannesburg, South Africa

A MISSIONARY-HATER

MR. X., an efficient compound manager, never had any time for missionaries. He never granted a favor to one; hated the sight of one in his offices. I went to see him; introduced myself; gave him my card.

"So you are another of these—missionaries!" he said.

I said I was a missionary.

"Well! what do you want? Be brief!"

I told him I wanted his permission to come to his compound and give his native workers a program of moving pictures. I explained what I was doing in the other compounds.

"Nothing doing!" he said.

I remonstrated, courteously, said I knew he was interested in the welfare of his men, and surely wouldn't object to allowing them to have a good time.

He looked up again from his desk. "How do you propose to sell your tickets?" he asked.

"I'm not going to sell tickets," I answered.

"How're you going to take up your collection?"

I explained we were going to take up no collection.

"Well, what're you going to get out of it?"

I told him we were going to get nothing out of it except the satisfaction of giving his workers a wholesome good time and of discovering whether the films had the same appeal for his natives as for the others.

"Do you know what happened to the last fellow who tried to put on a stunt for my natives in this compound?"

I didn't know.

"Well, we had him taken off to the lock-up." And he glared my way.

I stuck, and finally he gave in, with various threats as to what would happen if he caught me trying any monkey-business among his natives.

With motor-cycle and side-car I motored to the compound on the night specified. No one was ready to render assistance. It was a dark night and I had difficulty in locating the ladder. Then I climbed up on the outside of the high kitchen wall, nailed my cloth screen on the brick surface, shinnied up an electric light pole, and inserted the plug at the end of my wire. I begged a table from the natives in one of the rooms.

When all was ready, I went around and drummed up some customers, inviting the natives to come over to the kitchen and see some "living pictures." I got perhaps a hundred.

I started my projector and directed the gaze of my little crowd to the screen. Dumbfounded, they watched in silence the appearance of a slow-moving elephant, walking as naturally across the kitchen wall as in his jungle haunts. Then the storm broke: "Indhlovu!!! (Elephant) Hawu! Mame! (Mother of Mine) Hawu!" They covered their mouths with their hands in amazement, only removing them to let out an explosive comment.

Other animals followed the elephant. The terrible uproar was heard all over the compound, and every last man hurried up, full of curiosity.

During the showing of the second reel of tropicals I happened to look toward the compound gate, and noticed that the compound manager, Mr. X., had come in and was looking on.

Following an interesting story of a child and her dog came Charlie Chaplin, then a native sketch, "A Zulu's Devotion," with a fine appeal. As the last spool snapped off, I told the crowd that our show was finished and bade them goodnight. Their gratitude was tumultuous. It was the sound of a football touchdown. They quieted down and wanted to know when I was coming again. "Wo boya ngomso no, Umfundisi? (Will you come back tomorrow?) That was the usual question and I was prepared for it.

But I was hardly prepared for the same question from Mr. X. He came up to me as I was packing up and asked, "When are you coming again?"

"Oh, I'll have to let you know later. I'm covering a good many compounds and I have other things to do. Maybe I can get back in a month's time."

"Wish you could make arrangements to come back next week. Say, but these fellows enjoyed that! Why, they're dead hungry for this sort of thing! You've *got* to come next week. I'll have no peace until you do, after tonight."

I told him then that he could hasten the showing of these films all along the Gold Reef by reporting to his manager the success of the show, and expressing his opinion as favorable to the general extension of regular shows in the compounds. He did this. And, in passing, I would say that there is no better friend of the missionary today than Mr. X. He has seen the missionary do something he could appreciate, and he is willing to believe that the rest of the missionary's work may be of value.

A MOVIE CIRCUIT

After nine months of such demonstration we approached the Chamber of Mines, the central mining authority, and made this proposition: We said that we were willing, as a missionary body, to undertake the organizing of a film circuit on the mines, to purchase equipment, employ the sixteen white operators necessary to make possible weekly programs, and to censor carefully every foot of film shown in the compounds, *provided* they would pay the bill.

The Chamber of Mines considered; consulted the

A section of a compound crowd of 3,000 gathered in the open air to watch a moving picture exhibition

mine managers, and told us to go ahead. This meant an expenditure of $7,500 for apparatus, and an annual expenditure of about $30,000 per year. Inside of a year, clean, wholesome moving pictures were being shown regularly in each of the great compounds. During the week the shows have consisted of a mixture of topicals, interesting and dramatic films, enlivened by comedies and acrobatic reels. We have made several Safety First films, which show how accidents are caused on the mines and how to prevent them.

And on Sunday evenings we are making use of our "Manger to the Cross" film of the Life of Christ, asking missionaries of different societies to join in visiting a certain compound. These beautiful pictures are flashed on to the screen, two or three interpreters translate the titles into the leading native tongues, and then one or two missionaries make the appeal at the close to these silent, reverent crowds of men. The young men of a race! . . . face to face with the loving invitation of the Master of Men to leave all and follow Him! Those are great nights.

The organization of this missionary movie circuit, providing free, outdoor programs for the masses, has, of course, entirely eliminated the evil influence of the commercial movie houses which we had so feared at first. They have simply gone out of business.

CHARLIE CHAPLIN QUELLS A RIOT

During the Great Strike of 1922 in the Johannesburg Gold Mines the movies had a new rôle to fill —that of peacemaker. This strike was a protest by the white miners' union against the cutting out of certain superfluous whites by the mine management. It was purely a white man's quarrel.

But while the white men fought, the mines were idle. That meant that these 180,000 native miners had nothing to do but sit about all day. It was the hope of the extreme element among the strikers that the natives would become so restive that they would break out and destroy property and wreck the mines. What they hoped was a very real possibility. These 180,000 black men, their animal energies accumulating day by day and with no outlet, might well get so restive that they would "start something."

When the strike was declared we were asked by the Chamber of Mines to speed up the showing of films. This meant reorganization of the circuit to permit of each operator putting on two shows each evening, in different places. We speeded up. We also injected the Cage Ball into the situation in certain compounds—that great ball game for mobs where 4,000 and more play in one game.

But a critical time developed. The extremely bitter element in the ranks of the strikers got tired of waiting for the natives to arise, and attempted to goad them into action. They wantonly attacked a mine compound, the New Primrose, fired on the natives, and killed and wounded a number.

It looked then as though they would achieve their evil purpose. We got word that the natives in the compound were furious, that they were forging weapons, and intended to retaliate that night! White residents on the New Primrose property were vacating their homes in fear of this attack, some entrenching themselves on the tops of the big mine

dumps. Then the movies moved in the direction of peace.

We 'phoned to the operator who covered the New Primrose circuit, asking if he was willing to go to the New Primrose that evening and attempt to put on a program of films. He said he was. We made up, then, a solid two-hour program of fun—all the comedies we could pack into it. We then obtained, with some difficulty, from the military and police, a permit which would pass us through the guards surrounding the mine territory.

Early that evening Mr. Futcher joined us and together we motored the five miles to the New Primrose. We got through the police and militia, and then were met by the compound manager, who told us we were fools for thus risking our lives. The compound was as hot as a wasp's nest, a good place to keep away from. The natives didn't want "movies"; they wanted "blood."

We could hear the noise long before we reached the compound. The war dance was being danced, and we heard the clanging of new weapons. We stopped outside the barred gate. The gateman, a burly native, recognized us and approached.

"Why have you come tonight?" he asked. "Don't you know what has happened? There will be no pictures tonight. Go back home."

"Oh, but listen!" we said. "We've got 'SiDakwa' with us!" "SiDakwa" means "little drunken man," and is the name applied to Charlie Chaplin.

"Hmmmm!" The gateman was thoughtful. "You've got SiDakwa, have you?" Too bad he happened to come tonight, for he didn't come round half often enough.

Word of SiDakwa's arrival got inside the gate. Here was "Goba"—the name used here for the movie operator—and he had SiDakwa with him! There was a jumble of talk, above which some strident voices demanded that they have time to see SiDakwa before going out to kill.

Finally the gate was opened a foot and we squeezed through with our apparatus. We shivered as we made our way to the projection stand and prepared our equipment. The compound had been turned into a munitions plant. A few, comparatively, gathered around us, and they were silent. Not the usual happy crowd.

The lights went out and the picture flashed on. Sure enough, there was SiDakwa! For a moment only the silence continued, then the bottled-up noise burst loose. Listeners far outside the compound trembled. Were the natives coming out? It was an attack, but an attack by the film comedian on the outraged feelings of the New Primrose workers. Soon all the 4,000 were shouting themselves sick with laughter as they watched Charlie, Larry Semon, Buster Keaton, and others do their funny stuff. Never was there such a treat; so many laughs. At the end of two hours the compound was limp and weak from shouting, the vengeful spirit had long since vanished, and the great crowd bade us good-night in the usual joyous way—many still laughing. There was no murder that night at the New Primrose.

In addition to the showing of these films in the mine compounds, the enterprise has grown until today we are providing film programs to fifty other places outside the mines. These include points in Johannesburg: reformatories, jails, police quarters, hospitals, orphanages, and municipal and railway compounds. We send films by rail to Natal, 500 miles, there to show them in the Durban native locations and Natal sugar mills; then 1,000 miles north to Rhodesia, where they spend five months in the mines there; they are seen by 800 lepers at Pretoria, and again in the Cape leper institution at Emjanyana. The insane people enjoy them. It takes over a year for films to complete this circuit. We estimate that these films, every foot of which is censored by us, are shown to between a quarter and a half million young men and women every week. And to representatives of a dozen tribes, for the picture is the universal language.

LOOKING AHEAD

What we have done in the way of mass athletics and music in the mine compounds has not been of sufficient importance to mention. We are looking forward to the time when we can have a single man or two single men come to Johannesburg and make a demonstration as to what can be done for one group by a Christian welfare secretary. We would like to locate a man in one compound, have him study the situation there, and then go ahead and utilize for good every free hour of the 4,000–6,000 compound workers. This badly needs doing. When we have demonstrated the value of such intensive social service work, we can confidently approach the Chamber of Mines and suggest that a Christian social service worker be employed for each of these big compound groups. We feel that they will do this when they see what can be done. Think of the challenging opportunity!—that of enlisting the whole mass of young Bantu in clean, worth-while activities: music, games, night schools, Bible classes, mass athletics, religious services, as well as movies. Dr. Bridgman saw this great opportunity—that of "capturing the whole man for Christ." May others see the vision as he did, and then, as did he, actually move to bring it to pass. Here, as elsewhere, prayerful interest, trained men, and sufficient funds will do the task.

BABY SEEKS MOTHER IN AFRICA

By AGNES S. KELSEY

THE cleaning woman at 14 Beacon Street thought she had made a discovery. She found a six-months'-old Negro baby in a packing box in the storeroom on the fifth floor. It was adorable—dressed in the daintiest of baby clothes, perfectly up-to-date, even to a white "baby bunting." An investigation showed that the baby had all kinds of equipment—shirts, bands, nightgowns, gertrudes, dresses, crocheted bootees, bathrobe, flannelette sacks, knitted bonnets and jackets, knitted afghan, crib sheets and blanket, safety pins, Castile soap, sponge, towel, wash cloths, Zinc stearate, nose and ear cleaning sticks, absorbent cotton, baby powder, rubber sheet, and a bath blanket—everything to make a baby comfortable and happy. There was even a pretty pink and blue toilet set of brush and comb for the curly black hair.

The Education Department of the American Board was responsible for the abandoned baby. They had left her in the storeroom overnight. The "baby" was a life-sized, Red Cross, washable baby doll, which the manufacturer's artist had painted a lovely brown color by request.

It was a project of the O. J. S. girls of the Congregational Church in Woodbridge, N. J.—their expression of friendship for the mothers and children of South Africa. These teen-age girls of New Jersey have been working for weeks to make this doll and complete outfit to show their partnership with Ruth Cowles in her social service work in Johannesburg. It is their plan that their doll will be the "littlest missionary"—helping Ruth Cowles, our social service nurse, to show the clean and healthful and happy way of life. Being washable, the doll can be used for demonstration purposes. All her fine equipment will be a boon to the new Bridgman Memorial Hospital in Johannesburg. What African child wouldn't go through any necessary suffering for the privilege of holding the hospital baby? "Ruth Cowles Junior" will be a comfort to many a sufferer. Her lovely brownness will comfort many a frightened little African girl. Her adorable trueness to life will fascinate African mothers. "Ruth Cowles Junior" will undoubtedly be the pride of the mission. She will be the "entering wedge" where our white representatives alone might not gain entrance.

MRS. CATLIN RECEIVES THE DOLL

When this gift to the friends at Johannesburg reached the Rooms Mr. and Mrs. H. B. Catlin of that station were in Boston. It was quite appropriate, therefore, for Mrs. Catlin, acting as representative of her African associates, to accept the gift.

Who knows what great thing she may do for the Kingdom? "Ruth Cowles Junior," perfect Negro baby, is waiting at 14 Beacon Street for her sailing date. She hopes to leave for South Africa before the 1st of June. Until that time she is receiving callers at the office of the Education Department of the American Board.

THE RETIREMENT OF MISS RICHARDSON

"WHERE is that sweet-faced woman with the snow-white hair that I always used to see when I visited the Purchasing Department?" many visitors to the American Board Rooms have asked during the past few months.

They meant Miss Martha P. Richardson, who since 1890 has been working for the Board, and who, at the age of seventy, recently retired from active duties. She runs a close second to "Henry" (every one knows Henry, the American Board's Champion Boxer) in having the longest term of service with the Board, having been associated with the Publishing and Purchasing Department for fully thirty-seven years.

"When I first joined the staff of the American Board we were located in the old building at No. 1 Somerset, over there where Houghton and Dutton now stands," said Miss Richardson. "Yes, I've done most everything. In recent years I have had the care of the stereopticon slides, and for twenty years was cashier of the Department. Before business grew so great I handled the literature, too."

It was Mr. Charles E. Swett, former Purchasing Agent of the American Board, who brought Miss Richardson to Beacon Hill. For a time she taught school in her home town of Winchester under Mr. Swett, when he was principal of the Winchester Grammar School. Shortly after Mr. Swett took up his duties with the Board a vacancy occurred in his department and he offered Miss Richardson the place. She came, she stayed—and now testifies that she has "liked it every day since."

"It has always been a congenial place to work in," Miss Richardson continued, "and in the old days we had many delightful times, because our group of girls was then small enough to take on the aspect of one big family." The only male allowed in this cheerful group was the Office Boy.

Reminiscences about old days and ways brought to light memories of THE SECRETARIES. Miss Richardson remembers Dr. Nathaniel G. Clark, Dr. Edmund K. Alden, Dr. Judson Smith, Dr. Elnathan E. Strong, and others who made history. But THE SECRETARIES —Ah, indeed, they dwelt in the UPPER REGIONS. They were benign and awe-inspiring intellectuals that lived, moved, and had their being in an atmosphere of dignity and authority!

MISS RICHARDSON

"But at one time," she said, "I was sick in a Boston hospital. And among the friends from the Congregational House who came to see me was Dr. Strong. I never expected a visit from one of THE SECRETARIES. I knew their minutes were always full, but he found time to make me a friendly call, and his presence was a blessing."

In Miss Richardson's departure the American Board loses a devoted worker, but still retains an unfaltering friend

A LENTEN MESSAGE FROM GREECE

BY PROF. GEORGE P. MICHAELIDES

Preached in the chapel of the School of Religion at Athens

It grows upon us that the missionary movement of the day calls for a united observance of some period of repentance and prayer. Why, then, not now?

BENEATH the outward appearance lies the truth that repentance, a spirit of contrition, humility, and self-denial, and a clean heart, are required before one meets, receives, worships, and serves Christ. Stated very briefly, Lent is meant to be a period of repentance and prayer. Spiritual Readjustment is an ever present necessity. When our forefathers set apart this long period of Lent for prayer, meditation, and repentance, they did it because of vital and fundamental religious experience and needs.

For one thing, Easter Day was one of the few days on which new converts to the faith were baptized. To receive baptism, to put on new the Lord Jesus they felt that they ought to prepare their body as well as their souls in the best possible manner. Hence Lent was a period of stricter preparation for receiving baptism. Fasting and prayer went hand in hand. Keeping Lent for them was a means of making themselves worthy of the great gift they were to receive.

In the next place, all Christians attributed great significance to Easter Day itself. Keeping Lent was thought necessary that both body and spirit may best be fitted to celebrate that holiest of all days in the year, Resurrection Day. It was their best mode of approach to the Risen Lord. It was their best manner of saying that they believed in taking time to be holy. Our world today, living in an electric bustle and hurry, is too busy to take time to be holy. Is the need for communing with God, therefore, less today?

But there was also another very practical consideration. The note of repentance seems to have been very unpopular in all times and generations. From the days of Amos down to our own days prophets calling to repentance have been persecuted: Amos and Jeremiah were persecuted; Isaiah sawn asunder; John the Baptist beheaded; Christ crucified; Savonarola burnt at the stake. Preaching repentance occasionally did not help very much. People on the whole preferred nice, comfortable, moralizing sermons. It was thought that the cumulative effect of preaching it daily, of reminding people daily about it, might bring better results. Consequently the call to repentance is present in every Lenten prayer, hymn or sermon.

No matter what other meanings various people attach to Lent, fundamentally we have in those days a symbolic representation of what ought to be taking place daily in our lives. Lent preaches repentance: does it carry through the year? Lent comes before the Passion Week and reminds us that once on this earth of ours lived the Fairest of Mankind, who for our sake walked up to Calvary: does it bring closer to us the reality of Christ's life and His supreme sacrifice for us? Does it lead us to strive daily to put into this world the spirit of love, of self-denial and self-sacrifice that was in Christ? Lent comes before the resurrection of the Master: does it bring us nearer to the living Christ? Does it fill our hearts with the joy and the power and the consecration that comes from the assurance and the certainty of a larger immortal life? Does it make us see the true significance of our conduct in the perspective of eternity? If so, then no matter what outward or inward practices we follow in observing Lent, there is ample justification for its observance.

ANCIENT TEXT WITH MODERN PICTURE

This is the third of a series of Gospel quotations suggested by photographs of the Holy Land taken by Mr. and Mrs. Franklin Warner.

He went up into a mountain; and when he was set, his disciples came unto him: and he opened his mouth and taught them.

Into whatsoever city ye enter and they receive you not . . . it sha'l be more tolerable for Sodom than for that city. . . . And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Some seeds fell by the wayside. . . . Some fell upon stony places . . . and because they had no root they withered away.

A certain man went down from Jerusalem to Jericho and fell among thieves . . . but a certain Samaritan, as he journeyed, came where he was.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven.

He was moved with compassion toward them . . . and said, Give ye them to eat.

Pacific School of Religion

THE HOME BASE

INTRODUCING A NEW PRESIDENT

We are glad to show our readers the face of Mrs. Robert E. Brown of Oakland, the new president of the Federation of Congregational Women of Northern California, and also the newest member of the Prudential Committee of our Board, having been elected to fill the vacancy caused by Mrs. Ferrier's resignation. Mrs. Brown is the wife of the pastor of First Church, Oakland, well known also in Connecticut, as he held a pastorate in New Haven for twenty years, and in Waterbury for thirteen years. His sister, Miss Jean Brown, was a much loved missionary of the Board in Foochow. Mrs. Brown, who is an alumna of Oberlin College, is "a woman of deep culture of mind and spirit," to quote the words of one who knows her well. When in Connecticut, she was an officer of the New Haven Branch of the Woman's Board and has always been closely in touch with missionary work. She is a sister of the well-known scientist, Dr. Robert A. Millikan.

MRS. ROBERT E. BROWN

At the fifth Annual Meeting of the Woman's Federation, held January 10–11 in Berkeley, Mrs. Brown was elected president, succeeding Mrs. Herman F. Swartz, who has so ably led the woman's organization for the past five years. The program of the meeting showed the ideals of the present Federation, which has enlarged its scope from that of a missionary society to include every phase of woman's church work.

MORE ABOUT THE CALIFORNIA MEETING

We are indebted to Mrs. H. M. Tenney for a further report of the Berkeley meeting, which she declares was a memorable one. Practically every Congregational church in Northern California was represented and more than 500 women gathered in the auditorium of First Church to listen to a well-built program, which included several notable men as well as women speakers, and was varied by music and dramatic features. Beginning with an address by Mrs. W. R. Thorsen of Berkeley on "Our Congregational Heritage," the topic, "Building Good Will At Home," was developed by three nationals: Mrs. Anna Couragon of Armenia; Miss Remmi Jue, China; Miss Sumile Morishita, Japan. "Building International Good Will Abroad" was the subject of Rev. Paul B. Waterhouse, formerly a missionary in Japan. Another noteworthy address was that of Prof. C. H. Robinson on "Adventures in Science and Religion in China." Mrs. Chauncey J. Hawkins, who has recently come to San Francisco, spoke with characteristic vivacity on "By-Products of Missionary Enthusiasm."

An effective feature was a dramatic presentation by a large group of Federation women directed by the author, Mrs. Eliza Cross May. Its aim was to show that true home-keeping hearts find a way to mother all the world. A cantata by a group of colored girls and moving pictures of the Japanese "friendship dolls" made a pleasing diversion at one session. An atmosphere of good fellowship prevailed at the dinner table over which Mrs. W. W. Ferrier presided, and the women took this occasion to present to the retiring President a golden candlestick of seven branches.

NEWS FROM SOUTHERN CALIFORNIA

Southern California women have always been interested in their near neighbor, Mexico, and their interest is quickened by the probability that the administration and promotion work in connection with our Mexico Mission is to be passed over to the state conference. A committee of the conference, on which the women's organization was represented by its president, Mrs. E. B. Allen of Pasadena, completed in December a tour of the West Coast, including Hermosillo, Guadalajara, and Mazatlan, and so has first-hand knowledge of present conditions.

Now Southern California has sent two of her girls to meet emergency needs. Mrs. Allen's daughter, Bertha, who is a member of our Foochow Mission, has gone to Guadalajara for a few months' temporary service in the Instituto Colon. As she is detained from returning to China till next summer, and she has some knowledge of Spanish, it seems a happy arrangement. It will mean much to Miss Margarita Wright to have the help and advice of a kindergarten expert. Miss Frances Scott of Alhambra, Cal. (Redlands University, '27), went in January to Mazatlan to take the place, for the rest of the year, of Miss Dorothyanne Oliver, a new worker who was unable to stay for health reasons. Miss Scott, who has had three years of Spanish, majored in music and will be able to assist Miss Parsons in many ways.

ANNUITY FUND PRACTICALLY ASSURED

The September *Herald*, under the heading "A $50,000 Offer," announced a wonderful opportunity for the Mid-West constituency. It appealed especially to the women who had long hoped to provide "a $100,000 Retiring Fund" for missionaries formerly under the Woman's Board of Missions of the Interior. Here was their chance to do it for $50,000!

The Mid-West Regional Committee rejoices to

report that only $5,000 is now (February 2) needed to complete this fund. It is believed that before June 1 this amount will have been received. Two factors have made this possible: the generous permission, by the makers of the offer, that certain funds previously raised by the W. B. M. I. might count on the drive; and the very hearty response from the people of these states.

A recent letter from a state president expresses the general spirit: "We are so thankful that again we have made our goal, and never in my experience has money been given so willingly. . . . I think this speaks loudly of the love and loyalty of our women for the missionaries who have served us so faithfully."

Through the *Herald* the Committee thanks each one of the givers for help and rejoices with them over the success of this fall's Thank-Offering.

GIFTS OF TWO SISTERS

The Woman's Board of Missions has recently received a legacy of $21,447 from the estate of Mrs. Eliza K. DeLamater of Westfield, N. J., a member of the Congregational Church of that place, of which Don Ivan Patch is the pastor. This gift comes with the fragrance of a lifelong devotion. Mrs. DeLamater was the sister of Miss Emma K. Bridges, for many years the president of the Philadelphia, later the New Jersey Branch of the W. B. M. The sisters throughout their lives were constant readers of the *Missionary Herald* and from time to time made noteworthy gifts both to the Woman's Board and the American Board. Miss Bridges left a legacy to the Woman's Board of $8,790.

Secretary Patton, who for eight years was their pastor, bears witness to the spirituality and missionary earnestness of these sisters. Of the prayer and devotion of such friends at home has the work been built up as truly as by the labors of the missionaries on the field.

OTHER LEGACIES FROM WOMEN

The Board has received word that through the death of Mrs. Mary E. Ripley, of Andover, Mass., a legacy of $5,000 will become available in due course, after the settlement of the estate. Mrs. Ripley, a member of South Church, was a constant supporter of missions throughout her life of nearly ninety years. It is interesting to know that she was related by marriage to Rev. Henry Blodgett of China.

A legacy has been paid to the Board from the estate of Mrs. Sarah B. Ainsworth, the widow of Rev. Israel Ainsworth of Revere, Mass. The amount is $2,000 and it brings tender thoughts to all who have known the eager activity of these two veterans in their church life and in their friendship to the American Board.

The estate of Mary Sawyer of Boxford, Mass., has now paid to the Board deposits that have accumulated in savings banks to a total of $5,040, and in addition, securities totaling $6,253. The final settlement of her estate is now possible because of the death of the life beneficiary named in her will.

Every gift similar to these mentioned above carries with it its own story of deep interest and of loyal affection for particular missionaries or for the whole work of the Board.

A WISCONSIN "RETREAT"

With the approach of spring, plans will be in the making for many meetings for inspiration and business. We think other states will like to know of a "retreat" held last fall by the Wisconsin women for the executive board meeting of the World Fellowship Council, as their state missionary organization is called. For two days this group went apart by themselves to a Y. W. C. A. camp on the shores of a lake near Milwaukee. Seventeen women came from all over the state to this quiet, well-equipped place, and almost instantly an atmosphere of intimacy and friendliness was felt. There developed a feeling of fellowship such as comes from eating and sleeping, working and praying together, especially in an outdoor place away from distractions. Mrs. Robert C. Chapin, the president, writes:—

"We had not thought to call our September meeting at Army Lake a retreat until Mrs. Lydia Lord Davis gave it that name; but if withdrawal for concentration upon our problems and tasks of the year, and consecration to their accomplishment constitutes a retreat, I suppose the term is not a misnomer. Our state is geographically great in extent and, because we have no large cities and the Congregational strength is gathered into no one district, our officers live necessarily so far apart that it is impossible to do between trains all that we must do. We have found this two days' conference a joyous solution of our difficulties. We meet as a Board, as committees, as groups, as individuals—and then do it all over again as often as we like. We have time for consultation and personal acquaintance, which does more than reams of correspondence. A business meeting on the grassy bank under the oak trees is far less fatiguing than in any city room, and we shall none of us ever forget the devotional hours by the peaceful lake."

Mrs. R. C. Chapin

Perhaps other groups will like to try the same experiment when the season for outdoor living comes again. If so, we are sure that Mrs. Chapin can give them practical points.

GETTING UNDER WAY

The ingenious women of the Middle Atlantic Conference worked out a program on "Cons for Congregationalists" for the first meeting of the new Congregational Women's Association, January 26, in Newark. It began with Convocation and Connotations (reports from various departments) and proceeded straight through to the end, which was Con-

sultation and Conversation. Miss Louise Wheeler of Sholapur took for her subject "Contacts With India"; Mrs. Franklin Warner spoke on "Considerations for Congregational Women"; Mrs. R. D. Van Name of Montclair led the Consecration Hour. Had we space to print the whole program, various other "cons" would appear. Every one agreed that it was a constructive and interesting meeting and the new Association is pressing forward with courage.

The conference has voted to take over for its new Christian Education Committee the Young People's Department of the Women's Association, with the addition of two men members to be elected each year by the board of directors. These two are Rev. Edwin R. Holden of First Church, East Orange, who is doing a remarkable work with young people of high school age, and Rev. William A. Leath, assistant pastor at the Glen Ridge Church, who excels in junior work. Mrs. G. I. Babcock, who has long headed the Young People's Department of New Jersey Branch, is chairman of this group, and Mrs. Olive Pearson Patch is another experienced member.

JANUARY MEETING OF THE COMMISSION ON MISSIONS

From the standpoint of the united missionary work of the Congregational fellowship the "Mid-Winter Meeting at Chicago" has become the most important gathering of the year. From being a meeting of State Superintendents and Secretaries of the C. H. M. S., it has grown into a general get-together of all our missionary leaders. The full Prudential Committee of the American Board holds there one of its two great meetings of the year. The Directors of the Home Board hold important sessions there, while the Commission on Missions takes advantage of the occasion as our great coördinating and promotional agency. Here the spirit of fellowship, mutual understanding, and coöperation is becoming so dominant that all questions of relationship, boundaries, rights, and privileges tend to answer themselves. Minds and hearts get so busy on the major task—this great common missionary enterprise of the churches—that little room is left for divisive matters. Even the word "merger" scarcely ever appears as an irritant.

Along such lines the new Commission on Missions is beginning to function. Largely composed this year, for the first time, of the directorates of the Home and Foreign Boards, it has a personnel trained in both administrative and missionary promotion. This means such intelligent and ready response as to strengthen the spirit of unity without which little can be done. Perhaps this was the outstanding feature of the meeting. Action there was, and necessary listening to many reports, but, after all, we wonder if the members of the Commission did not return with more of a glow over the *spiritual* effect of their conferences than over the progress made by official vote.

As for action, much was done toward the settling of the question of well-balanced apportionment percentages, including a wise and happy treatment of the Extension Boards and some reduction made in the budget of the Commission. Educational plans of importance were launched. The editors and managers of *The Congregationalist* and *The American Missionary* were asked to draw up a detailed plan of amalgamation on the understanding that the two would become one by January 1, 1929, while *The Missionary Herald* would remain the distinctive organ of the foreign missionary interests of the denomination.

PROJECTS

Projects furnished a live topic of discussion at the mid-winter meeting of the Commission on Missions. There is little doubt of the acceptance of the method by women, for it is not new to them. They tried it out in pre-merger days, and it worked because of its educational value and its human appeal.

Thirty states reported that projects have been distributed either to associations or to churches. Mention was made of the difficulties of bookkeeping in the state office, but there were also reports of satisfactory methods that had been worked out. Recognition was given to the necessity of attention to details, with the result that the treasury department of each state conference is endeavoring in every way to keep faith with the churches.

At the woman's meetings the relation of the Project Plan to the Every Member Canvass was discussed. The latter was presented as "the culmination of the year's study and not a spasmodic method"; the Project Plan puts vitality and personality into study and work.

An informal vote taken at a meeting of superintendents, Board secretaries, representatives of woman's organizations, and laymen was practically unanimous in favor of the Project method, although the general feeling was that it is still in the elementary stage of progress. In states where the plan was put into action over a year ago, superintendents, pastors, and other workers expressed enthusiasm and approval.

An important step which will make for general efficiency is the appointment by the Home Boards of Miss Helen Frances Smith of New York as Project Secretary, a position corresponding to that which Miss Uline holds on our Board. Miss Smith is known to many of our readers, as she was for a time on the executive staff of the Woman's Board of Missions where she did this same type of work and had much correspondence with district organizations and churches.

THE PRUDENTIAL COMMITTEE AT CHICAGO

Eleven states from Maine to California were represented at the Chicago meeting of the Prudential Committee when twenty-nine out of the thirty-nine members came together for three long sessions, besides a breakfast conference one morning at 7.45. The full committee has now met several times and has acquired a background, a sense of solidarity and of fellowship in work which was evident at the Chicago sessions. Fifty or more items were included

on the docket, besides reports of sub-committees and special committees.

A brief summary may give readers some idea of the importance of the business in hand. On recommendation of a special committee which has been studying the intricate matter of Indemnities, it was voted: "That, in view of the uncertainty of government and judicial conditions in China today, the likelihood that in any effort to seek just recompense for injuries sustained, the innocent would suffer rather than the guilty, and that such procedure would be apt to increase misunderstanding of missionary purpose and spirit, the American Board will not in this situation present any claim through the American Government to the Chinese national or provincial governments for damage done to life or property; and, while recognizing the right of its missionaries as American citizens to present personal claims to their government for its advocacy, it will not encourage such individual action."

The matter of shortening the terms of service for missionaries in the field was discussed, but referred back to a committee. It was voted to include the field of the Board in Syria as a part of the Turkey Mission; to raise the rates of income for conditional gifts; to set the age of sixty-eight as the ordinary recognized time of retirement for Secretaries; to place in the preferred list of candidates a colored doctor and wife for Galangue, West Africa; to designate as emeritus missionaries Dr. and Mrs. H. N. Kinnear, for thirty-nine years in Foochow, and Rev. and Mrs. W. P. Elwood, for thirty-seven years members of Madura Mission. Information was given of a delay in transferring the Mexico field to the Southern California Conference, according to the plan mentioned in the January *Herald*. Dr. Strong, who represented the Foreign Department, reported that replies from our China missionaries indicate that they are overwhelmingly in favor of the Winnetka Church proposals. A distinguished guest was Prof. T. T. Lew, who spoke on behalf of Peking University.

BORROW A BOOK

We want to remind our readers of the privilege of our Lending Library on the fifth floor of the Congregational House. Without charge, they may borrow books suitable for all ages, and ranging from Leaders' Handbooks to Biographies, Stories, Travel, etc. Applications may be made by mail and all but the newer books may be kept for two weeks after receipt with the privilege of renewal. The most recent acquisitions may be kept only one week after they are received. The borrower is expected to meet the postage if books are sent by mail.

Among the volumes recently added to the library are: "Women in Industry in the Orient," a source book which presents material relating to Japan, China, and India; "Christian Voices Around the World," a series of six books written by Christian nationals in six great areas of the world, with the following titles: "Thinking With Africa," "As Protestant Latin America Sees It," "Japan Speaks for Herself," "An Indian Approach to India," "Voices From the Near East," "China Her Own Interpreter." A recent book by a traveler, written in popular form, is "Are Missions a Failure?" by Charles Selden, who was sent to the Orient by the *Ladies' Home Journal*. New stories which are available are: "The Measure of Margaret," by Isabel Rose; "The Goddess of Mercy," by James L. Stewart; and "The Spirit of the Street," by Priscilla Holton. A book full of practical suggestions for women's societies is Mrs. Cronk's "Missionary Methods for Church and Home."

A LAYMAN ON MISSIONS

AT the recent Foreign Missions Conference representing the leading denominational boards in the United States and Canada, a prominent Methodist layman reported his findings on a world inspection tour. The man was Mr. William E. Boyd, Advertising Manager of the Curtis Publishing Company and *The Saturday Evening Post*.

After a casual remark that before he left on his tour he was so desirous of studying the "mission fields" that he readily faced a loss of $50,000 in suspended salary, personal expenses, and gifts incident to the trip, Mr. Boyd told of the lasting effect of what he had seen with his own eyes, particularly in India. He had come back "saturated with the sense of the immanence of God in the world, working out a definite program." He had received proof that "this world is being permeated by the principles and spirit of Jesus Christ" and that the missionary is having a big hand in the enterprise. He went out, he said, in no sympathy with a statistical demonstration of the growth of missions, for "you can prove anything with statistics." He went out rather "to see the finger of God in the work" and he came back satisfied.

Mr. Boyd ended his address with a plea for a "layman's board of missions" *in every local church*, like that which "animates the women" behind the Woman's Board of his denomination; the men to have as their watchword, "As much for the world as for ourselves."

Here is a layman, admittedly successful in business, who, having caught the missionary vision, wants other men to catch the thing themselves and to undertake definite projects in groups, if not as individuals.

Incidentally, Mr. Boyd has little patience with the "ignorant criticism of the American business men" who deplore the "waste in mission administration." He asserts that he knows more waste in our business circles in America, "enough to shame the American who criticizes missions."

WHAT THE TREASURY SAYS

APPORTIONMENT RECEIPTS FOR THE YEAR 1927

	1927		1926		Gain		Loss	
American Board		$1,206,716		$1,238,802				$32,086
Home Boards								
C. H. M. S.	$199,598[1]		$216,519				$16,921	
C. C. B. S.	162,627		184,564				21,937	
C. S. S. E. S.	59,466		61,393				1,927	
A. M. A.	244,197		283,716				39,519	
C. E. S.	137,159		125,988		$11,171			
C. B. M. R.	124,219[2]		117,254[2]		6,965			
Annuity Fund	43,904		34,906		8,998			
Found. for Ed.	48,688		53,580				4,892	
		$1,019,858		$1,077,920				$58,062
State Conferences and State Home Missionary Societies		$628,991[3]		$592,126		$36,865		
Totals		$2,855,565		$2,908,848		$36,865		$90,148
Net Loss								$53,283

[1] Includes $11,351 for State work in Middle-Atlantic Conference and $1,168 for State work in South Dakota, since these figures were included in C. H. M. S. in 1926.

[2] Includes $22,164 for 1927 and $20,753 for 1926, reported by four States and used by their own Boards, which cannot otherwise be included.

[3] Excludes figures from Middle-Atlantic Conference and from South Dakota as explained above.

APPORTIONMENT RECEIPTS, NOVEMBER 1, 1927, TO JANUARY 10, 1928

Referring to the statement in the December magazines, which approximately covered the year 1927 up to November 1, and subtracting the figures there given from the above for the entire year, we have as receipts for the two months and ten days, which constitute the closing period of its year: American Board, $517,727 (gain over 1926, $61,670); Home Boards, $522,505 (loss, $34,841); States, $305,553 (gain, $167). Total, $1,345,785 (gain, $27,086).

COMMENTS

1. Acknowledgment is made of the courtesy of Assistant Treasurers Harold B. Belcher and Frank F. Moore, and twenty-one state offices, in furnishing these figures respectively for the American Board, the Home Boards, and the states.

2. Although the Foundation for Education is now merged with the Congregational Education Society, its figure is given separately above because the merger did not take place until the year was well advanced.

3. The above figures include only contributions from living donors and for the regular budgets, and, for 1926, of course include contributions from what were then the separate woman's organizations, national and state, home and foreign.

4. The 1927 total above does not probably represent the total apportionment given for 1927, as it will appear in the Year Book, since the 1926 total falls short of the Year Book figures by $248,782. The 1926 Year Book figure, however, includes 175,640 under an "other" column, which may be largely excluded above, and thus, with other probable additions, seems to make the above total fairly dependable for purposes of comparison.

5. As to reasons for gains or losses in particular cases, comment must not be premature. How much of the gain for the states is due to their taking over work heretofore done by the National Societies, and how much to changes in percentages due to other causes, cannot now be told. It is to be noted, however, that even with their gains the states did not reach the percentage accorded them in the schedule recommended by the Commission on Missions, the actual being 22.03, and the recommended, 24 per cent. For the American Board the figures were: actual, 42.26; recommended, 37.25; for the Home Boards, actual, 35.71; recommended, 38.75. The American Missionary Association, whose recommended percentage was lowered by two per cent for 1927, had this record: actual, 8.55; recommended, 9.

6. Taking the year 1927 by periods: $365,988, or one-eighth of its total, came in the first four months; $838,389, or over one-third, the next four months; $290,264, or over one-tenth, the next two months; and $1,345,785, or nearly one-half, the last seventy days.

7. Figures, such as are given here, speak for themselves, and to me they say:—

First, make quarterly, bimonthly or monthly remittances. Will Boards of Trustees or church treasurers not balance benevolence accounts periodically, as they do home expense accounts? Why ask the Missionary Societies to wait for one-half of their year's contributions until after November 1?

Second, taking into account: the tendency to lessened contributions for various religious and charitable objects, which in certain other denominations has resulted in disheartening decreases; the conditions that have obtained on some of our missionary fields the past year, and the uncertainties attending the first year of the merger; the net loss of $53,283 is not a reason for alarm. There has been no "slump." The women have not withheld their money, as some prophesied they would. Reorganization has not radically affected loyalty, either among women or men.

But, *third,* the record of 1927 should be what a veteran missionary leader used to call a "springboard." We start 1928 in notably better shape than we did 1927. Not all our difficulties are banished nor is all our new organization in smooth running order, but steady progress has been made and is being made almost every day. We are increasingly coming to see that our changes are an honest attempt to express a high ideal of coöperation. The case for Congregational missionary work is amazingly strong and is growing stronger. Shall not every one who has any responsibility for leadership plan resolutely and definitely for advance? Shall not every church "step up" in its missionary education, its prayer for missions and its giving? Shall not every individual come to closer quarters with "A Christian's Use of His Money," using as a basis the "Principles" presented to the Commission on Missions at its recent annual meeting and approved there for circulation among us?

CHARLES C. MERRILL,
Secretary, Commission on Missions.

February 10, 1928.

THE BOOKSHELF

MRS. ROSE'S LATEST STORY OF INDIA

At a time when Miss Mayo has focused attention on India, it is good to have further pictures by one who knows intimately whereof she speaks. Mrs. Rose understands the people and loves them. Her book is the outgrowth of personal experience covering a period of fourteen years, during which she has been a missionary in India. The readers of *The Herald* know her as a missionary of the Board who has a facile pen and keen insight, and those who have read her two earlier books, "Red Blossoms" and "Our Parish in India," will welcome this new one.[1]

First of all, it is a love story. The heroine, Margaret, is a born fighter, but not cut out for a bachelor maid. The hero, unfailing in chivalry and courtesy, travels in India under the guise of interest in archæology while we have opportunity—as well as he—to find the full measure of Margaret. Helping on the plot is a loving-hearted, indefatigable, old-fashioned lady, with room in her heart for the whole world. There are missionaries, envied by some, snubbed by others. There are also Indian princes—refreshing Rajahs who serve their people with zest and devotion. There is colorful information about India. "Interesting—that is the adjective which best describes everything—interesting land, interesting people, everything, everybody interesting, brown and white alike." One may read of cobras and elephants, of bulbuls and crotons, as well as of the customs of India's people. Historical episodes are brought into the story; Indian architecture is described.

Mrs. Rose has contrived to give pleasanter pictures of the Rajahs than Miss Mayo, together with the often unrecognized fact that caste is not confined to the Hindus. Yet the tragedy of life in India is by no means glossed over.

The author gives first-hand information about missionaries and mission work, not doled out in dull prose, but skillfully woven into the texture of the story. To the uninformed, as to Margaret, these revelations may be full of surprises. "She had an idea that all missionaries were insufferably pious and self-righteous people who tried to ram their religion down unwilling throats." Even the informed may have, at times, like Margaret, "secretly dreaded the thought of living with missionaries." Margaret discovered that they wear "smart, well-laundered tub frocks which do not savor of mud huts"; and that they have "solved the problem of how to be happy—most of the time," having discovered work calling for the utmost in time and energy. She comes to realize that they are ordinary humble folk who have been transformed by an Ideal. Throughout Mrs. Rose's story runs the theme of the compelling need for more of these idealists who shall be builders of a better India.

HANNAH HUME LEE.

[1] *The Measure of Margaret.* By Isabel Brown Rose. Fleming H. Revell Company. Pp. 256. Price, $1.75.

FOR THE CHILDREN THEMSELVES

"The World in a Barn," [1] by Gertrude C. Warner, is a reading book for primary or younger junior children, written to promote world friendship. Attractive in form, with illustrations in color, it is suitable as a gift-book for children. It will have its widest use in the home. Teachers in the church school, the week-day school of religion and the vacation church school will also find this book valuable in their program of missionary education.

"Of course Alisandro can't be friendly with us until he knows something about us." In this sentence is found the keynote of the book. The more children of different lands know about one another, the stronger the bond of friendship between them will be.

The story is about a group of neighborhood children who gather in an old barn to construct miniature villages of other lands, worked out with paper, cardboard, clay, grass, wood and many other kinds of material. A little visitor from Japan inspires the children to make a Japanese village; a Chinese girl whose father keeps a gift shop helps with the Chinese village; a boy from the Philippines directs the making of the Filipino village; and a missionary from Alaska is the inspiration of the Alaskan village.

The book has a twofold value. First, as a reader, it is fascinating. Miss Warner has a delightful style for children. There are no long descriptions; direct discourse is used throughout. The emphasis is placed always upon the fine characteristics of other nations and the accomplishments in which they excel. No child is likely to read the book without developing a feeling of deeper friendship and appreciation for these children of other countries.

The second value of the book lies in its suggestiveness to teachers. While it contains no leader's helps, it does furnish both material and method for a world-friendship project which any alert teacher may adapt. It describes an educational project. The children have a real motive behind their undertaking; they make their own plans and carry them out. They learn through activity and personal contacts, and friendship for others comes as a normal result.

ELIZABETH MILLER LOBINGIER.

PICTURE BOOKS

A delightful importation from England is "The Big World Picture Book," [2] by Elsie Anna Wood. The full-page colored illustrations opposite each page of printing are large enough to use in a group of beginners or primary children for appreciation, discussion and for story purposes. India, Japan, China, Africa, Greenland and the South Sea Islands all have their place. The book is most suitable as a reader or picture book for very small children. One couldn't help loving "Little Brown Girl" or any of the circle of children on the cover.

The author of the stories brought together under the title of "The Rabbit Lantern" [3] was born and brought up in China, and Miss Ling, who made the fascinating colored illustrations, is a Chinese who studied under the drawing teacher of the Empress Dowager. The stories and pictures will delight American boys and girls, especially of primary age. True stories of Chinese children, in a book which boys and girls can read by themselves, cannot help but establish a feeling of friendship.

[1] Friendship Press, New York. Pp. 120. Price, $1.25.

[2] Edinburgh House Press. Pp. 13. Price, 50 cents. May be obtained through the American Board.

[3] By Dorothy Rowe, with pictures by Ling Jui Tang. Macmillan Co., New York. Pp. 99. Price, $1.75.

HERALD QUESTIONS

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LETTERS FROM OVERSEAS

Mrs. Alden Clark of the Marathi Mission Adds to a Former Statement on "Mother India"

"The author of 'Mother India,' in lecturing, has publicly quoted me as confirming her book. She refers to the last two words of the concluding sentence in a paragraph of one hundred and fifty words in the *Missionary Herald* of December; these two words, 'desperately true,' taken without the rest of the comment, carry a meaning which obviously was not intended. Since writing that short criticism much new information has come to light. It is a great relief to many of India's friends to find the refutation of much of Miss Mayo's book based upon authentic medical and census reports and upon statements from many sources—Christian and non-Christian; Europeans, Americans, and Indians; from people in civil and military office, in social and medical work not allied to any church or missionary organization, and from national and local missionary bodies and individuals. No one denies that much that she saw may be seen by any one who searches for it as she did, but the picture of India as a dying man 'growing daily weaker' is one which could only have been drawn by a person ignorant of social, economic, political, and religious conditions in the great continent so sweepingly condemned. Refutation of the 'argument' upon which Miss Mayo bases the main conclusions of her book, and denial of the accuracy of her statistics and quotations, come from practically every source where knowledge is based on prolonged study and upon experience of life in India.

"Miss Mayo has done one good thing, however, in that the storm of protest which has arisen has brought to light facts concerning the remarkable progress that India has made during the last decade—facts that are a surprise even to many who know and love their India well."

Rev. John S. Porter Sends Encouraging News from Czechoslovakia

"A notable instance of conversion has recently been reported. Two sisters, one of whom was very unhappily married, decided on suicide. A revolver was purchased and all was made ready for the double suicide. The maiden sister was invited to one of our services. She, however, could give attention to little, so full was she of the awful plan so soon to be executed. After the service she went home and took the revolver, fully ready to end her own life and that of her sister. Just then the words of the hymn sung in the service came to her mind:—

"'A day in Jesus' service,
What joy is that to me!'

She laid the revolver down, decided to try the service of Jesus, and soon accepted Christ as her personal Saviour. She then sought out the hated brother-in-law and told him of her new-found joy. He, too, soon passed from spiritual death into life eternal. An imminent catastrophe turned into eternal joy!

"One of our four churches here in Prague received recently fifteen new members on confession of faith, almost all of them converts from Romanism.

"One of our members, a soap manufacturer, presented to each one of his one hundred and thirty-five employees a Bible as a Christmas present. The majority of the recipients were nominal Romanists.

"President Masaryk has started a fund for the repairs on the hall at Husenic, part of which is used as our church. It stands on property where John Huss was born five hundred years ago, is therefore a valuable piece of property, historically, and people come here from all parts of the world.

"Ruthenia, the extreme eastern province of our Republic, formerly a part of Russia, calls loudly for a worker. The conditions there beggar description: Priestridden, downtrodden, ignorant, yet withal religious. We dare not do otherwise than proclaim among them Jesus Christ.

"Twelve of our thirty-three churches are fully self-supporting; almost all of the others are partially self-supporting; many of the one hundred and fifty outstations where we have no organized churches are fully self-supporting. We are trying to train our people in the joy and blessing of tithing. The fruit is already apparent."

Rev. and Mrs. Horatio B. Newell Have Lost by Fire Their Home in Seoul

"On the morning of January 2 our new house at Higashi Shiken Cho was totally destroyed by fire. All persons in the house escaped injury, but the contents of the house could not be saved. The fire got into the walls, ran all through the house, and then the whole interior dropped down into the basement.

"The wonderful way in which the friends in this community, foreign, Korean, and Japanese, have rallied to our aid at this time has been quite overwhelming, and has made it impossible for us to think of leaving here without contributing something to the work of the community that shall be even a slight recompense for benefits received at the hands of so many.

"The new Governor-General sent immediately a message of inquiry and a present of beautiful blankets; the former Governor-General, Saito, sent a long telegram of condolence and more blankets; the head

Continued on page 125

AROUND THE WORLD

DISCOVERIES AT NAGPADA

A Door of Promise

Entrance to the Neighborhood House, Bombay

The Nagpada Neighborhood House, Bombay, India, is situated in one of the most congested areas in the world. As a villager comes to the great city, he leaves behind not only his friends, but too often his moral sanctions. He is a man without a group—a lost soul, so to speak. The Neighborhood House is endeavoring to provide a center around which new sanctions can be built up. The individual is encouraged and the family strengthened. The Nagpada House gives free employment service and has recently opened a well-equipped dispensary for the special protection of women and children. Across the street from the building is the Nagpada Police Station. "What is the character of this neighborhood?" Dr. Clifford Manshardt asked the inspector. "It's bad," he replied, without hesitation. "Perhaps it is bad," says Dr. Manshardt, "but every day we are discovering in it hitherto unsuspected elements of goodness." One day he asked the Indian playground supervisor what he thought about the work that was being done on the little children's playground. This

Continued on page 122

Nagpada Chawls

Where the people are packed in Bombay

Off the Streets in Bombay

Some Indian lads in a corner of the playground of the Nagpada Neighborhood House

MISSIONARY PERSONALIA

DR. ALDEN H. CLARK of the Marathi Mission has an article in the February issue of *The Atlantic Monthly* designed to prove from the very documents used by Miss Mayo that "her most important generalizations in 'Mother India' are not true." This has been privately reprinted and can be secured from Mrs. A. H. Clark, 46 Waverly Avenue, Newton, Mass. Dr. Clark, like Dr. Banninga and others in India, is most active in his efforts to "repudiate Miss Mayo's point of view" and to counteract the effect upon America of "such a gruesome and untrue picture of a great race."

MRS. EDWARD W. WILDER of Madura is president of the Madura Christian Endeavor Union and has established a senior society of young men in the church; so far there are only three Senior Societies in the city, and she feels it her task to encourage the young people to organize these in all their churches. She edits a tiny monthly magazine published by the Christian Literature Society for India, and called *Paliar Mitthiran*, which means The Children's Friend. It has sixteen pages, is all in Tamil, with an illustration drawn by the editor, and the subscription is two cents a year! That doesn't pay the real costs, but its three thousand subscribers can hardly afford more, and they ought to have the magazine; they certainly appreciate it, and their parents and relatives read it, too.

REV. LEONARD OUTERBRIDGE, who returned to Fenchow with Mr. Galt, was in hospital with diphtheria the last week in November.

REV. PAUL NILSON of Talas is making considerable use of a stereopticon donated by Dr. Dodd and the collection of 600 slides given by Wheaton College, the young people of Wisconsin, and others. In one week he gave four lectures, showing pictures to 200 schoolboys in Zinjedere one afternoon and to 200 larger boys in the evening. In Cesarea he showed pictures to 100 schoolboys brought to Mr. Woolworth's house by two Turkish teachers. After the boys had gone he asked a teacher which of the hundred pictures was best. He answered that the "Life of Lincoln" was best, because these boys were poor, and it showed them what they could do with hard work. The "Life of Joseph" also was very helpful to the boys because it showed how a man could act lovingly "even when his brothers were mean." The picture stories showing *character* were what this teacher liked for his boys, rather than scenes and views. A third lecture was in a Turkish home, and only women would be present. The fourth was shown in the Zinjedere Turkish Orphanage and was the "Keeping Fit" series. Mr. Nilson has through these pictures found an open door to many schools and homes—in the School for Gendarmes, for instance, and the homes of two deputies to Parliament and of a Moslem Hoja.

The birthday of MRS. MARION WEBSTER, Dean of Means School, Dondi, was celebrated with many beautiful tributes to her untiring, unselfish, altogether loving service in the West Africa field for forty years. The two schools assembled on her porch Sunday morning and sang two songs, then presented her a bouquet of flowers with their love. In the afternoon the Currie Institute choir walked into her house and sang three songs, one a special birthday song written for the occasion. Then there were speeches and greetings. Meanwhile crowds of people gathered on the porch and outside the house.

REV. MERLIN W. ENNIS, REV. WILLIAM H. SANDERS, REV. JOHN T. TUCKER have translated the Epistles and Revelation into Portuguese and Umbundu, and these have been published by the British and Foreign Bible Society, the two languages arranged in parallel columns. In 1923 Dr. Ennis collaborated on a similar edition of the Gospels and Acts.

MISS BERTHA H. ALLEN of Foochow, China, has been loaned for six months to the Instituto Colon, Guadalajara, Mexico. She is giving three girls who will graduate from the Normal course in June, and who understand English, a "telescoped" course in kindergarten methods, and is also teaching English classes in the boys' school as well as the girls' school. She feels that the experience will be a most helpful one to her: the life with the fine Mexican teachers, the problems of religious training under limitations such as she may later meet in China, and the chance to boost kindergarten work in Mexico. "I only hope that the little Chinese I know will survive a layer of Spanish!"

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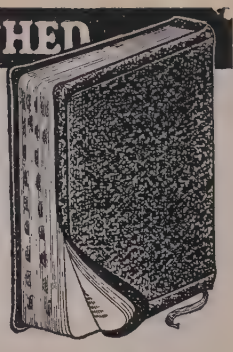

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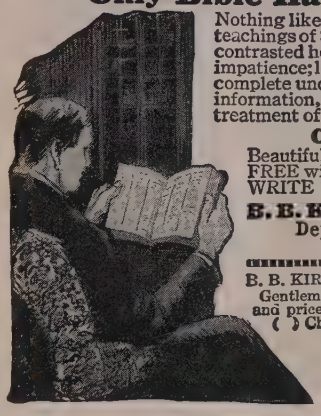

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Miss Wu of the Union Bible Training School, Peking, is having a year of college study, but expects to return to the Bible school in the fall. She grew up in the American Board mission schools and has taught in them for twenty years. Her loyal support can be counted on any time, and it means much to the school to have a teacher with a permanent interest in its growth and progress, one who keeps in touch with the needs of the time and helps make the necessary changes in the school. Her home village has been plundered, the house where her brothers still live has recently been thoroughly looted, and she is caring for two children of the family and trying to keep them in school. In spite of her burdens she is most cheery. The matron in the dormitory is her cousin and the wife of an officer in the army who has not been heard from since a big battle up north. The wife clings to the hope that he is alive somewhere and will come back some day. Her little boy is a comfort to her.

Miss Grace McConnaughey of Fenchow is teaching twenty hours in the Boys' Middle School and has found the attitude of the students toward their work and toward the missionaries quite ideal. On two country trips she was able to make she encountered only the greatest friendliness.

Dr. Edward W. Wilder of Madura treats at his weekly village clinics, with his assistant, over 130 cases a day; singlehanded, 120 a day. At it nine and a half hours, with ten minutes off for lunch. These clinics have been self-supporting, thanks to the gifts of four local people.

Welcomed Home Again

Miss Judson of Matsuyama, Japan, is glad to get back "home," and her Japanese friends seem glad to make her feel "right at home."

Rev. Frederick R. Dixon, who is studying Portuguese in Coimbra, Portugal, in preparation for undertaking the new work in Portuguese East Africa, was able, after four months' study, to understand practically every word of a three-hour sermon by a pastor in Lisbon. He was also about to attempt teaching a Sunday school class in that language.

Miss Cornelia Judson was welcomed at the port, Takahama, by 300 smiling Japanese friends who had traveled from Matsuyama to meet her. The party filled a train of cars, and at the end of the railroad journey, escorted Miss Judson to her very gate by automobile. Welcome meetings were held for her in her school, in the kindergarten, in the Girls' School, in the churches, in the Government Red Cross Building by the Women's Patriotic Society. An address of welcome was given in the Methodist Church Union Sunday meeting, and a dinner was given her by the kindergarten teachers.

"Miss Judson, we are overjoyed to be able to welcome you again to our midst," said a pupil in her Night School. "During your long absence we have daily prayed that you might be given renewed strength and might be brought back to us. Now our prayers are answered and we welcome you back as loving children, hoping that you will teach us the way of the Master for many years."

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ATLANTIC OCEAN
INDIAN OCEAN

SOMETHING NEW IN MAPS

Above is a reproduction in miniature of a fine new map especially prepared for use in the local church. It is a new and different projection scientifically approved as the most modern and accurate one possible. To secure it at as little cost as possible the Boards of various denominations coöperated through their Missionary Education Movement. The drawing given above is of our American Board edition. The colors of the map are well planned and distinct without being garish and the material is a good quality of cloth. All missions of the American Board are indicated by large red circles, and a clear table of Missions and all Stations given in the white space at the top. Very good use of open space has been made to include charts and tables such as that of the Areas and Populations by countries. The retail price of the map is $3.75. Every Congregational Church should own one as a necessary part of its educational equipment. Wall size only — 91 x 41 inches. Order from Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

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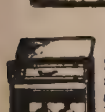
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REV. AND MRS. JOHN HOWLAND of Mexico City, after forty-five years of service as missionaries of the American Board, have recently retired, Dr. Howland resigning as President of the Union Theological Seminary. The last days in Mexico were full of receptions and farewells and expressions of appreciation and affection. They have made their home in Claremont, Cal. REV. AND MRS. ALFRED C. WRIGHT of Guadalajara have also just retired after forty-one years of service, and have settled in Claremont.

MISS AGNES FENENGA, for so many years alone in Mardin, Turkey, finds it delightful to be able to write home in *English* at last, with no censor to read her letters. She is in great need of a little change, but as every detail of station work and business is under her management, it is most difficult to arrange for that. Her sole recreation is riding horseback; it is also her only means of getting around to all the places she must supervise.

MISS DOROTHY OVENDEN, an Englishwoman and a trained nurse, joined the staff of the American Collegiate Institute, Constantinople, as matron for a term of three years.

DR. LORRIN SHEPARD, on his return to Constantinople from the National Congress of Doctors at Angora, spent a few days at his old home, Aintab. Miss Theda Phelps invited all the doctors in town to tea to meet him and to hear from him about the Congress. The next day, Friday—calling day—he and Mr. Wiley received calls together.

DR. PAULINE JEFFERY, formerly an educational missionary of the Board, now on the staff of the Women's Medical College, Vellore, is glad that she didn't entirely abandon the educational field when she came home to study medicine. She feels that nothing in the world could lure her from the fascinating job of facing life hand in hand with the active, ambitious students in the school. She still feels astonishment when she sees India's women of the old order, and then "considers the school's graduates filling difficult posts in hospitals and dispensaries, some so isolated that they are not able to summon the advice or aid of another doctor even in cases of emergency. It is not easy for them to face an uncomprehending public filled with prejudices and superstitions and fears, and in an impersonal, scientific manner ignore such talk and give their best service, and often have their best services rejected. But the confronting of such opposition is not a hopeless fight. Ten years ago the people of a certain village killed a Brahman sent to persuade them to submit to inoculation against cholera. Now the missionary doctor finds it a life-sized job to get vaccine enough to meet the demand for it."

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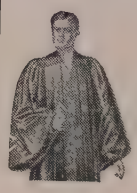
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REV. AND MRS. OTTO B. GITHENS put in a busy fortnight as their first in Africa. Arriving in Durban on a Sunday morning, they were met by a large number of the mission, and on Wednesday saw a number more at a meeting for the discussion of native affairs. The next day they had Thanksgiving dinner with sixty Americans at the Royal Hotel; Friday, visited their new field of work, Adams; and Mr. Githens preached to the Amanzimtoti students Sunday; Monday, visited Inanda Seminary and were impressed by the effective work being done with the 220 students; were taken to see John Dube's school for boys, with its 150 pupils, the only institution of its kind entirely manned by natives in Africa; returned to Adams Thursday for the closing exercises of the Theological Department of the Institute; visited two outstations with Mr. Stick on Sunday; on Tuesday, went to Groutville and saw the work Mr. Abraham was doing, then settled down at Umzunduse for language study.

AROUND THE WORLD

Continued from page 118

is the answer he received: "To tell you about the playground, my mind runs back over the space of three months. Three months ago how unruly were the boys; how much they indulged in bad language; how very often I found many small boys gambling and chewing tobacco! And now, in so short a time as three months we can see a change. Many of the boys have left off chewing tobacco. Then they took the law into their own hands; but now they come to me with their troubles. Very often when I am about in the street, I am greeted with many a smile from many a child, and sometimes an unexpected hand grips my coat and I hear a sweet voice calling, 'Master, Master.' I see a child smiling and clinging to me. You can only imagine the joy that I feel."

THE ORIENT'S FIRST SUBWAY

The Jeno-Asakusa subway, Tokyo, Japan, said to be the first subway in the Orient, was opened to the general public December 30, Dr. George M. Rowland of Tokyo being one of the first "one hundred thousand" to ride through it on the first day. Our friend describes the subway as "One and one-half miles in length—2 stations between the terminals—10-sen-in-the-slot, automatic, turnstile, —coin magnifier to detect counterfeit—smooth running—well lighted —comparatively noiseless—well ventilated—warm—the passenger does the distance in five minutes."

Concluded on page 124

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THE CHRONICLE

Sailings for the Field

January 27. From San Francisco, Dr. Alma L. Cooke, returning to North China Mission.

Arrivals on the Field

September 9. In Aleppo, Syria, Mr. David J. Julius, joining the mission for a three-year term of service.

October 16. In Adana, Turkey, Miss L. Jeanette Honiss, joining the mission.

October 17. In Manepay, Ceylon, Miss Glenn M. McNeil, joining the mission.

November 4. In Aleppo, Syria, Miss Sarah W. Wells, joining the mission.

November 16. In Durban, Natal, South Africa, Mrs. Katherine S. Maxwell, returning to the mission.

November 18. In Lintsing, North China, Rev. and Mrs. Robert B. Whitaker, returning to the mission.

November 19. In Tientsin, China, Miss Flora K. Heebner, *en route* to Taiku, North China.

December 10. In Peking, China, Rev. and Mrs. Philip D. Dutton, *en route* to Taiku, North China.

December 26. In Kobe, Japan, Miss Helen Lamont, joining the staff of Kobe College.

Arrivals from the Field

November 22. In New York, Rev. Leslie J. Adkins, of Adana, Turkey.

November 26. In Claremont, Cal., Rev. and Mrs. John Howland of Mexico City.

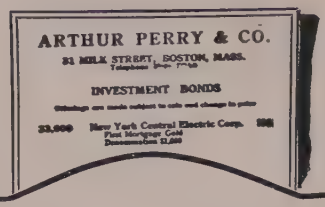
December 14. In Seattle, Wash., Mr. Jesse B. Wolfe, of Tientsin, China.

Births

January 3. In Mazatlan, Mexico, a daughter, Ruth Virginia, to Rev. and Mrs. Howard C. Champe.

Deaths

January 24. At Bloomfield, N. J., Dr. William S. Dodd, aged 67 years, formerly of Turkey Mission.



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AROUND THE WORLD

Concluded from page 122

A MOSLEM MISSION IN AMERICA

While America sends Christian missionaries to foreign lands, it is itself regarded as a mission field by some of the non-Christian religions. Swamis from India have in some of our cities gathered enthusiastic followers; Theosophy and Bahaism have many adherents; and Buddhist journals in Japan tell of the growth their religion is making or is about to make among Americans. In *Neglected Arabia* Rev. John Van Ess, D.D., tells of a visit to a Moslem mission at the corner of 45th Street and Wabash Avenue, Chicago. A sign in the window said, "The Ahmadia Movement. Sunday Worship 12 Noon"; and in Arabic, "Dar ul Islam" ("All Welcome.") The mission was formerly in Detroit but removed to Chicago, as the Indian leader said, because the latter city "contains more Negroes." The attendance on the day of the visit numbered eighteen men, eight women, and three children, nearly all being Negroes. The leader recited passages from the Koran and translated them into English. He followed with a eulogy of Mohammed and a corresponding detraction of Christ. When he asked who had learned the *Surat ul Fatiha,* the equivalent in Moslem ritual of the Lord's Prayer, the only one to respond was a well-dressed Negro, who recited the verses in Arabic with faulty but understandable pronunciation. Two Indians besides the leader made addresses. It was then announced that prayers would be said in another room and would be followed by ice cream. In the prayer room twelve men and two boys went through the genuflections, repeating in Arabic after the leader the appropriate words. The women remained in the back of the room, taking no part in the prayers.

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LETTERS FROM OVERSEAS

Continued from page 117

of the Railway Department sent blankets, winter underwear, and other things; the first present was from Korean friends in the Severance Pharmacy, who made up a box of toilet articles; the International Friendly Association sent a check for 300 yen; a catalogue of all the things that have been sent in for our comfort would make quite a sizable volume. The foreign community was most generous in its prompt supply of a wardrobe for both Mrs. Newell and myself.

"This refugee business is an entirely new rôle and experience for us and has taught us many things. We have been urged to go back to Japan, but we do not find it in our hearts to leave these good people who have so fully opened their hearts to us, and practically offered us their all. For a week we were in the hospitable home of Dr. and Mrs. J. W. Hirst of Severance Hospital; then we moved into the suite just left vacant by the departure on furlough of Bishop and Mrs. Welch of the Methodist Board. About the end of March Dr. VanBuskirk of Severance Hospital leaves on furlough, and has promised to rent us his house as it stands, fully furnished. This would enable us to go right on with the work already in hand without very serious interruption, and perhaps to expand somewhat in this new locality."

Miss Marie Crosby, Newly of Dondi, Has a Taste of Real African Travel

"Kalunda, one of the outstations of our Dondi Mission, had succeeded in building a new church, and had planned the opening with special reception and Communion Services to be held on Sunday. The older missionaries thought this a splendid opportunity for some of the newer ones to make an outstation trip in the old-fashioned way. Mrs. Prior, Miss Clark (Canadian Board missionaries), and I were going in bush cars, while the men planned to cycle.

"Dr. Tucker had planned a little itinerary of three villages for us to visit on the way. A great part of the ride to the first village was over rough native paths. Miss Dibble had explained that the best way to ride in a bush car was to relax. Well, I tried, and I failed miserably as far as going down hills was concerned. We bumped along till finally I felt so sorry for my boys that I got out and started to walk. I could see that they were kind of disgusted with me, so I got in and made up my mind that as long as they could stand it I could.

"When we got to the bottom of the hill below the first village some of the people came to meet us. There had been a meeting planned and we gathered in the small adobe schoolhouse. The elder, Kunanga, who accompanied us, read the lesson and gave a short talk. We all sang and Miss Clark played a number of records on her Victrola. The wife of the teacher was ill so we went to see her, and Mrs. Prior gave her some medicine.

"After another hour of bumping over fields, down

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hills, and walking up, we reached the second village. There was a fine group of young Christians singing a welcome to us as we came up. After lunch Mrs. Prior opened her medicine bag and started in on the poor people, who very quickly gathered. She treated eyes and gave out quinine for some time. Miss Clark played her Victrola to a spellbound audience. We then had a short meeting, Kunanga leading.

"The next village was not far, but we had to walk most of the way, as it was uphill; the hillside was thickly wooded and all sorts of flowers were growing by the side of the road. When we were nearly at the top girls ran up showering us with leaves. They seemed so happy to see us. The people in this village were very fine and we had a good meeting, the Victrola again proving helpful.

"At Kalunda a large group greeted us with singing as we came up the hill, and we were shown to our houses, the regular homes of the Christians—two-roomed adobe buildings with thatched roofs. After supper the villagers gathered for evening prayers. During the meeting we felt that we certainly could get to sleep very quickly after our strenuous day, but on coming back to our houses, we discovered that we were not to be alone all night; when Miss Clark opened our door she saw three good-sized rats in the room. When you are camping a mosquito net is a mighty handy and comforting thing. It is good to feel that at least the rats cannot run over your face.

"Before the morning service next day fifteen hundred people had gathered from the villages round about. A dozen boys from the Institute came and sang, and our Dondi organist was there with his little portable organ. Forty-five new Christians were baptized and received into membership. It was all very simple and beautifully reverent.

"In the afternoon Miss Dibble, with a basin and some eyewash, looked after eye patients; Mr. and Mrs. Prior cleansed and salved and bandaged sores—the most terrible sores you can imagine! One dear little baby did not cry a bit while they were working over him. He would just say, 'Mother, it hurts.' The Priors worked till dark. After we went to bed we could hear drumming from the heathen village nearby and the people shouting. Our boys were in a house just below and they sang and sang all the hymns they knew."

Rev. Henry H. Riggs is Back at Work in Beirut Among the Refugees

"Friends had succeeded in securing for us the house we had asked for, so we were able to move into our own home at once after arrival. It is in the beautiful section of Beirut where the American University is located, and many of our immediate neighbors are Americans. Beirut juts out into the sea, so that to the north and west we are hardly a half mile from shore, and not much farther than that to the south; to the east we look over the city itself to the range of the Lebanon Mountains, rising to a height of nine thousand feet.

"In the year since we left Beirut the Armenian

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refugees have made some progress toward establishing themselves and earning their own living—but they are still refugees and a long way from a settled population. And deep suffering and misery is all too common. Houses, or even shacks, are hard to find, and the earning of the barest daily bread is a heartbreaking struggle.

"In their church life, too, these people need a lot of help. They have brought with them from their homes in Turkey a religious life that is wonderful, an inspiration and a rebuke to some of us who are more favored. But one of their problems is the language in which religious services should be held: most of the first refugees were Turkish-speaking Armenians and they urge the use of the Turkish, while their children and many others prefer the Armenian. A clear solution has not yet been found.

"We found Beirut in the clutches of an almost universal epidemic of Dengue Fever, and we had to take our turn at it. It is a miserable ailment, justifying its name of 'break-bone fever,' or the Arabic name, that means 'The Father of the Knees.' But beyond the aching bones and the weakness that follows it seems a rather harmless affliction."

Miss Bertha Reed of Peking Shows How Modern are Some of the Problems of Her Bible School Students

"One of our students is more advanced than some others in her class, and was discontented when she first came, wanting more high school work than we offer. After three or four weeks she came to a different state of mind, and in a meeting spoke to the school thus:—

"'I ought to have done better than most for I was brought up in a Christian home. My grandfather and my father were both earnest Christians, and we always had family prayers and a real Christian life in the home. I was very earnest about it then and wanted to work for God. Then I got old enough to come to Peking to school and went through the junior academy. In the last years there I came in contact with students who did not care about Christianity. Some of them laughed at it and criticized, and many who did care for it did not dare show it. So I grew very cold, and when I went home my father was very much displeased and asked what he had sent me to school for if I had changed like that.

"'I was very sad over his reproof, but still I could not seem to get back to what I was before. And then I came to this school, and you know how I was not happy and thought it was not suitable for me. But I have a friend who has kept telling me that I was not right; she said that I was putting myself first, when I ought to put God first. And now I have come to see it. I hope that I am going to get back again to the real spirit of love for God that I had when I was a child, and I am very happy over it. I want to go back and help the people of my village to understand more about God. I am very glad now that I am here, and I am very glad to be studying the Bible in this way.'"

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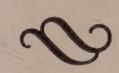

The Commission on Missions at the Chicago Meeting in January voted to recommend raising the rates on Conditional Gifts for all ages. The American Board has adopted the new rates.

A special committee has been appointed, with Dr. Charles S. Mills as chairman, which is now preparing to advertise the fact widely to the denomination, with full details.

See the next *News Bulletin* about February 15th, and next month's *Herald* for details.

Meanwhile inquiries and correspondence will receive a warm welcome from any officer of the Board or

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50,000 Chicago & North Western Ry.	4½	2037	4.30
50,000 New York Central & Hudson River R. R.	5	2013	4.45
50,000 Great Northern Ry.	7	1936	4.75
50,000 Northern Pacific Ry.	6	2047	4.60

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(All slides are hand colored.)

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Congregational Shrines, revised	70 slides	Secretary Patton
English Shrines. How Christianity Came to Our Forefathers	71 slides	Secretary Patton
The Ministry of Healing	68 slides	Secretary Barton
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Africa. 1. Trekking Across Rhodesia, revised	75 slides	Secretary Patton and others
2. The Forward March of the Zulus, revised	62 slides	Secretary Patton and others
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The Black Man in White Man's Africa	100 slides	Rev. James D. Taylor
Angola, The Country of the King, revised	63 slides	Rev. M. W. Ennis
Turkey. The American Board in the New Near East, new	73 slides	Rev. William Hazen
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Under Ceylon's Palms, revised	61 slides	Rev. D. S. Herrick
Village Life in India, revised	68 slides	Rev. Alden H. Clark
Awakened India	70 slides	Rev. Edwin D. Kellogg
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In Far Shansi	69 slides	Rev. Earle H. Ballou
Tientsin, Where East Meets West	66 slides	Rev. Edward H. Smith
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The Upward Trail in Shaowu, revised	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Japan. Japan—The Land of the Lotus Flower, revised	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Springtime in Japan, revised	87 slides	Rev. Henry S. Leiper
Farm, Field and Factory in Japan	80 slides	Rev. Alfred C. Wright
Mexico. Beyond the Rio Grande	67 slides	Rev. W. H. Bowers and others
Spain. Beyond the Pyrenees	80 slides	Dr. C. T. Sibley and others
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The Thrilling Tale of the Philippines		

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All above lectures recently revised. Many new slides have been added.

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